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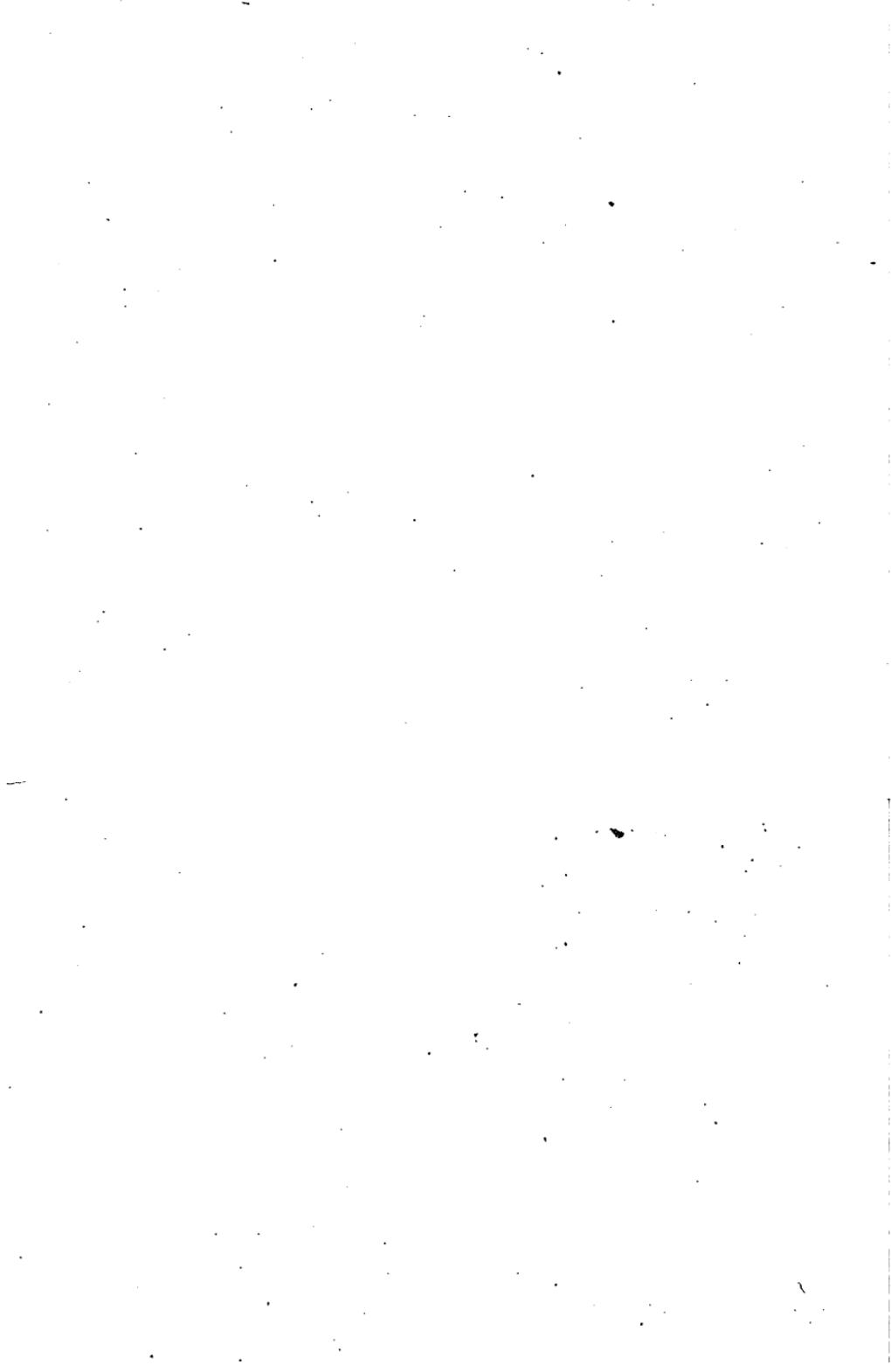
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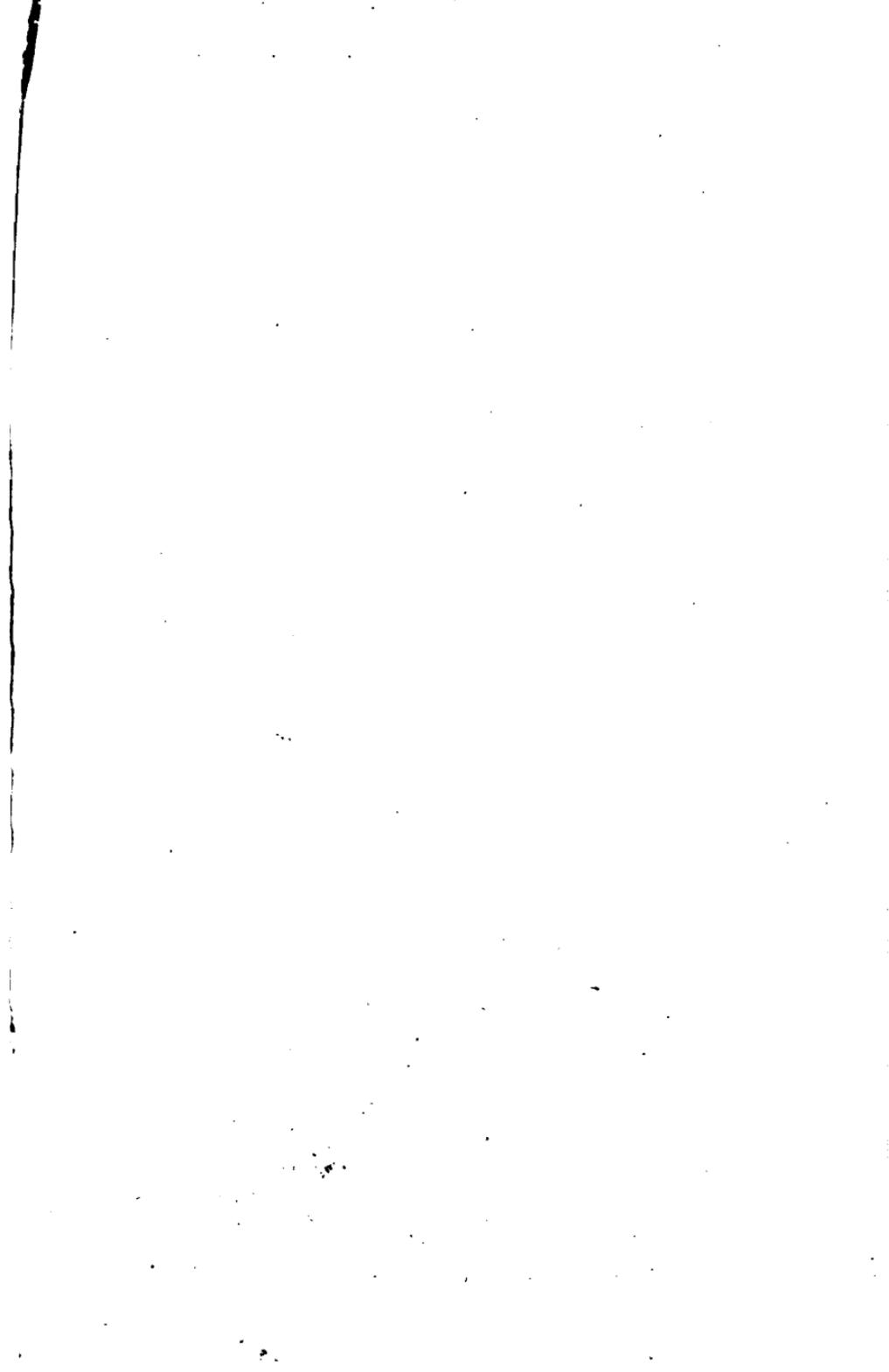
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AN

ELEMENTARY

HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

SECOND, THOROUGHLY REVISED EDITION.

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P R E F A C E.

THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

P R E F A C E

TO THE SECOND EDITION.

THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

PRINCETON, October 11, 1871.

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ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY.

§ 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

1. Ā'leph	א	—	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gi'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	—
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ת	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shin	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. a.

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; **ב** is *bh* or *v* and **ב** *b*; **ג** *gh*, **ג** *g*; **ד** *dh* as *th* in *the*, **ד** *d*; **כ** *kh* as the German *ch* in *ich*, **כ** *k*; **פ** *ph* or *f*, **פ** *p*; **ט** *th* as in *thin*, **ט** *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, **ג** may be pronounced *g* like **ג**, and **כ** *k* like **כ**. The letter **ש** with a dot over its right arm has the sound of *sh*, and is called *Shin*; **ש** with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus **ת** and **ת** are represented by *t*, **ת** and **ת** by *k*, **ת** and **ת** by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. **ת** and **ת** require a doubled letter or two letters combined to represent them; **ת** is the simple *h*, **ת** has a stronger sound as of rasping the throat, and is represented by *hh*; **ת** is *ts* in *sits*.

6. Five of the letters have two forms; **כ**, **כ**, **כ**, **כ**, **כ** (combined in the memorial word **קִמְנַפְּתָּס** *kimnappēts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, **ת**, **ת**, **ת**, **ת**, or the letter closed up, **ת**.

EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth
 Kaph-lamedh Yodh-mem-yodh He-aleph-resh-tsadhe Za-
 yin-resh-ayin Koph-tsadhe-yodh-resh Hheth-mem Hheth-
 resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1-3 on page 33, and give the equivalent of each.

§ 2. Their Classification.

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	כ	ע	(אַהְחָה)	<i>ah^ahha</i>)
Palatals	ג	ר	כ	ק	(גִּיכָּךְ)	<i>gikhak</i>)	
Linguals	ד	ל	ט	נ	לְטָלֵנְתָּה	(דְּטָלֵנְתָּה)	<i>datleneth</i>)
Dentals	ז	ס	ש	צ	זְסַצְּשָׁה	(זְסַצְּשָׁה)	<i>zastsash</i>)
Labials	ב	מ	פ	ו	בּוּמָף	(בּוּמָף)	<i>būmaph</i>)

though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer or occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א ה ו י	Vowel-Letters.
		א ה ח צ	Gutturals.
Medium	{	ל מ נ ר	Liquids.
		ז ס צ ש	Sibilants.
Strong	{	ב פ ג כ ק ת ט	Aspirates and Mutes.

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words אֶתְהָן מֹשֶׁה וְכֹלֶב (*éthān mōshe v'khelebh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. ו, ר, נ, צ, ס, ע, פ, ז, ק, ת.

EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

§ 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֵהָבֵי *eh̄v̄i*) were employed for this purpose. Thus ' was used to signify not only *y* but also *i* and *ē*; ' stood for *ō* and *ū*; & or ה for *ā*, and in some cases for *ē* or *ō*; ֶ was also sometimes represented by ' or ה; the other short vowels were scarcely ever written. Thus בִּין *bin* or *bēn*; קּוּם *kōm* or *kūm*; גָּלָה *gālā*, *gālō*, *g'lē* or *gōlē*; תְּשֻׁבָּנָה *t'shubbhēnā*.

§ 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

<i>Long Vowels.</i>		<i>Short Vowels.</i>		<i>Doubtful Vowels.</i>
Kā'mets	ā	Pat'tahh	ă	Hhī'rik ī or ī
Tsē're	ē	Se'ghōl	ě	Shū'rek ī or ī
Hhō'lem	ō	Kāmets-Hhātūph	ō	Kib'butz ū or ū

a. The vowel *ā* is pronounced as in *father*, *ā* as in *fat*, *ē* as in *there*, *ē* as in *met*, *ī* as in *machine*, *ī* as in *pin*, *ō* as in *note*, *ō* as in *not*, *ū* as in *rule*, *ū* as in *full*. The quantity will be marked when the words are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. **H**holem is placed over the left edge of the letter to

which it belongs. When followed by ש or preceded by ש it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshē*, סֹנֶה *sōnē*; when it follows ש or precedes ש it is written over its opposite arm e. g. תִּירְפֹּשׁ *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) ש will be ḥōsh and ש ḥōs; if it have itself no other vowel point ש will be ṣō and ש ṣhō, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a י in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of י it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by *, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, t, k, s.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, rābh, yēt, khōl, kōl, khāmus, tāmāl, mē*oyēbh, shō*ēl; sōlēth, †im, *ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, ḥōrāph, bhōsēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מַטְרֵד , אַתְּ , חַלְבָּן , פְּלַחַר , יְזָרָה , מַטְהָרָה , מַטְלָחָה , יְשָׁבָה , עַשְׂתָּה , גַּשְׁוָה , שְׁלָקָה , קַמְּוִי .

* Kamets-Hhatuph.

§ 5. Sh'va.

1. Sh'vā — is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלָכָה *mamlakha*.

At the end of words, however, it is omitted: בָּל (not בָּל) *bal*, סָגֵר (not סָגֵר) *sōgēr*, unless the last letter is תּ, or is immediately preceded by another vowelless letter, or is doubled by Dagheš-forte, § 13, מָלֵךְ *melekh*, קָשָׁתְּ *kāshṭ*, אָתְּ *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus בְּרִיךְ *p'kōdh*, בְּרָעַ *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	$\left. \begin{array}{l} \text{Hhātēph-Pattahh} \text{ ְּ} ; \text{ thus } \text{הָרָגֵ} \text{ } h^a rōgh. \\ \text{Hhātēph-Seghol} \text{ ְּ} ; \text{ thus } \text{הָרְיוֹתְּ} \text{ } h^a yōth. \\ \text{Hhātēph-Kamets} \text{ ְּ} ; \text{ thus } \text{הָלֵיְּ} \text{ } h h^o li. \end{array} \right\}$
--------------------	--

§ 6. *Pattahh-furtive.*

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with מְ, נְ or the consonant נְ at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גָּבְהָהְ *gābhōah*, לָקְחָהְ *lākaahht*. Comp. in English *fire*, pronounced *fi'r*.

EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction:

Sh'näyim, th'nū, y'dhēkhēm, h'rāghām, y'hōshū⁺, *lōh, mö⁺mādh, khä^{*}shēr, mīlhāmōth, bh'sīmhāthkhēm, lē^{*}khōl, z'bhūl, yāt⁺lēhū, sāmēhh, s'bhibhōthāyīkh, rākīt, dh'ghāth, yēṣt.

§ 7. Quiescence of the Vowel-Letters.

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בָּר Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה, הָ represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters נִ יִ רִ הִ are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹנֶה *lōvē*, סֵיָה *sēyō*, but מֹתֶן *mōt*, בֵּתֶן *bēth*.

3. At the end of words נִ is quiescent when preceded by *ō* or *ū*, and יִ when preceded by *ē* or *i*; but they are consonants if preceded by any other vowel sign, חִ h̄ē, בִּ bi, but חַay, גִּoy.

Final חִ is quiescent, unless it has Mappik, § 14, אַרְתָּהִ artsā, but אַרְצָהִ artsāh.

Final נִ is invariably quiescent, if a vowel precedes: לְ lō, בְּ bā; but if a vowelless consonant precedes, it is termed otiant: וַיְרָא vayyar.

a. It may be observed that **א** quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as אָרַבְּנִי do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יְ, or at least is neglected in the pronunciation, thus בְּרִרְיָה d'bħārāh, בְּרִירָה ānāh.

EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בְּאַלְעָם, לְאַלְעָם, הַאֲסָפָת, אָזְנִיָּה, אָרַזְנִיָּה,
אָיְרָם, הָנָה, וּ, יְרָשָׁה, עָלִי, שָׁוֹן, לְאַמְדָה, עָלָה,
עָדָה, זָה, הָוִי, אֲוִיסְרָם, רְקִיעָה, מְלָקָה, חָסָא, פְּרִיא,
עָדָה, הַשְׁתָּתָה, בְּנוֹתִי, בְּנוֹתִי.

¹ The Shurek is regarded as belonging to the ר, and א is quiescent. ² אֵשׁ, not iyōsh. ³ The Hholem belongs not to the ר, which has Sh'va, but to the ו; the word is hence to be read ēd'h'vōth.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אָוֹתּוֹת ôthōth, שְׁלִישִׁים shālīshim, מְוֻתּ muth; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אָוֹתָן, טְמַלְשָׁתָן, מְתָן.

2. As letters were rarely used to represent the short vowels, § 8, *u* and *i*, when written fully, are almost always long, e. g. לִינָה linū; when written defectively, they may be either long or short, e. g. יְרָשָׁה yirash, יְהָרָה yihhar, טְמַנָּה tamush, בְּשָׁמָךְ mushkābh.

EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ē* without a vowel-letter except at the end of words, where *ā* may and *ē* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, *ōthō, yāshōbh, lānū, zē, bhō, hēkīmū, yāmūsh, mōshē, bhūl, yākūtsū, *ābhīnū, hātīdhōthī, māyīm, *āvēn, mē, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. Syllables.

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial ' must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָה mā, הַקְּמָה hākē-mō-thā ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, מִשְׁמָרְתָּם nish-mar-tem , נְרָדָד nērd.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus שׁוֹרֶץ *z'rō'a*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְקָרָע *tiz-k'rū*, זָקָרָע *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חָסָרָע *hhas-dō*, קָמָרָע *kōm'nā*; if it be doubled by Daghesh-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יִתְנַעַן *yit-l'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תָּהָרָע *tāhār'ghū'* and וַיְבָקַשְׁ *vāy'bāk'shū* for *vay-ybhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבָקַשְׁ *vay-bāk'shū* for *y'bhā-hēl* for *y'bhāh-hēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תָּהָרָע *tāhār'ghū* for *tāh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, בְּדָחָת *bēdāh'ghāth* for בְּדָחָת *bēdāh*, בְּדָחָת *bēdāh* for בְּדָחָת *bēdāh'ghāth* for בְּדָחָת *bēdāh*; or have a long vowel, קְדָשִׁים *kō-dhāshim* for קְדָשִׁים *kēdāshim*. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. תְּלַלְּלָה *tel'lōlāh*.

EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ-rā-ēl', gho-yim', bh'no-the-hēm', u-bh'*o-ts'ro-thā'yikh,
khu-shān', rish-ṭa-thā'yim, mē'lekh, bh'bhit-nō', li-hu-dhā',
ṭzobh-khēm', yith-ka-ṭē'ha.

Write and divide into syllables:—

Umīknēkhēm', yēsh'bhū', hūmtsāthō', yīkhrāṭēm',
shīghyōnōth', bhē*mūnāthō', v'lār'*ūbhēnī', thāh'rō'ghū',
shōlē'hh'.

§ 10. Resulting Vowel-Changes.

Certain vowel-changes result from the foregoing rules, viz.:—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דִבְרֵי *dibhrē* for בְּרֵי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יְמֻמָּד *yāmōdh* for יְמֻמָּד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מַלְכָו *mol'khō* from מַלְכָו.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מַלְכָה from מַלְכָה, יְסָבֵב from יְסָבֵב, לְקָחָת from לְקָחָת. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמָנִי from שְׁמָנִי, but שְׁמָנִי not שְׁמָנִי from שְׁמָנִי.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יְרַב for יְרַב, לְכָת for לְכָת, מְלַךְ for מְלַךְ. If either consonant is a guttural Pattahh is mostly used instead, נְצָחָה, פְּלַעַן, לְחַזְקָה. If either consonant is י, Hhirik is used; if the second

consonant is י it will rest in Shurek, בְּרִית, קָלִי, שָׁמֶן, but בְּרִית.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of יְלִיתָ we find יְלִיתָהָ or יְלִיתָהָ.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סָתָרָ from שָׁתָרָ, נָלָלָ from יְלִלָּ.

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (.), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מָרוֹת *mā'veth*, דָּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חָפְשִׁי *khōph-shī'*, וָתָּהָבָה *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (־), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חָקְמָה *khōkh-mā*, חָקְמָה *hhā-kh'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּחָרֵלִי *bōhh'rī*, תְּעַבְּרֵם *tō'ōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus חָנִינָה with the prefixed conjunction חָנִינָה, חָנִינָה with the article חָנִינָה; שָׁרְדָשִׁים from שָׁרְדָשׁ, שָׁרְדָשׁים from שָׁרְדָשׁ, חָרְשָׁים from חָרְשׁ; הָרְבָה in Ps. lxxxvi. 8 the imperative שָׁמְרָה, in Job x. 12 the preterite שָׁמְרָה.

EXERCISE 8.

Apply the foregoing rules to the words that follow.

לְקָם, מְלָכִים, דְּבָרָה, דְּתָה, פְּרָשָׁה, קְרָנָה, שְׁבָדָה.

Write:—

Yā'ḥōm, *āz', *ōznām', māl'khū', mōl'khō', dhābhār',
mōhh'rābhōth', hhākh'mā', hhōkhmā', nōtōbh'dhēm'.

§ 12. *Daghesh-lene.*

1. Dāghēsh-lene is a point written in the letters בְּ גְּ כְּ (בַּ גַּ כַּ) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesh-lene, בְּגַם b'ghadhlēm.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesh-lene הַיְתָה, Gen. i. 2; but if the accent is disjunctive, Daghesh-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּרַמְתָּה, Gen. i. 26.

EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesh-lene:—

Yāshabḥ bhāṭir ṭadh ṭōm'dhō liphnē hāṭēdhā l'mish-phāṭ ṭadh mōṭh khōhēn ghādhōl.

V'ṭāṣītā hhesed ṭal ṭabdeka kī bib'rit *dōnāy hēbē, tā et abd'kā v'*im bī ṭāvōn h*mītēnī v'ṭad ḥabikā lō* t'bī, ēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיַּפְלֵל *vayyim-māl*. It is never found in the gutturals אֵה חֵה עֵה, and rarely in רֵה.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְרָתָה *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek רַבְעֵי *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as עִבְנֵי *inn'bhe* for עִבְנֵי *in'bhe*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קָעְמָה *kūmū_ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיְהִי *vay'haph* for וַיְהִי *vayy'happ*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָה *malkāh*, מַלְכָּה *malkā*.

EXERCISE 10.

Write:—

Shibbatstā, bättäbbātōth, däbb'rāh, *dhäbb'rā, gülgöltō, bïkkärtim, väyyibbäk'tū, häyyüllädh, tükh'lū, tāsithā llö.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתַּחַווּ מְפִירָא עַמְּתָא כְּלַבְשָׁהָא אֲשָׁמָם כְּתָנָהָוּ
 הַזָּהָה וַיִּגְדֵּל מְפִינָּים לְרַגְלָהָה צְלִיחָה הַצְלִיחָה תַּבְלִיחָה
 שְׁמַעַת בְּגַעַת יְחִיךָ אַזְלָךְ הַטּוֹתָה בְּמַלְבָּן בְּשַׁקְּרִים
 אַתְּקָהָגָג אַקְבָּהָג יְכִינָה מְלָחָה לָהָה הַקְּלִיטִים וַיְפַלֵּל פָּלִירָא.

§ 15. *Raphe.*

Raphé is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be: *הַחִסְרָה hivvās'dhā* not *hivvās'dhāh*.

§ 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

§ 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, דָּבָר, הָנָגָן. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מָלָךְ for מָלָךְ, יָגָל for יָגָל.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הָרָגָו, קָבָרִים.

Exceptions.—a. Suffixes added to the 3 fem. preterite of verbs, הָרָגָם. b. Personal terminations of verbs and the paragogic vowels הָ, חָ, and יָ, when they do not cause the rejection of the vowel previously accented, הָרָגָה, חָרָגָה, but הָרָגָה.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, טָאָמָה, טָאָמָה, נָאָמָה, קָלָה, קָלָה.

The suffix נָ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, נָבָאָה, נָלָחָה, נָרָאָה.

4. A consonant appended to a long final vowel draws the accent to the ultimate, יְמָרָהָוּ, יְמָרָהָוּ.

5. Appended mixed syllables always receive the accent, מִלְכָה, מִלְכָה.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וְיַהְיֶה; and the Vav Conversive of the preterite, which carries it forward from the penult to the ultimate, וְיָהָה.

EXERCISE 11.

Accent the following words :

*ābh and the derived forms hā*ābh, *āb
*ābhik, *ābhōth, *bhōthēnū, lā*bhōthēhēm.

Pākādh' and the derived forms pāk'dhū,
pākādhti, p'kādhtiv, p'kādhtēm, yiphkōdh
yāphkīdhēhū, hīthpāk'dhū, hāmmūphkādhim.

§ 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לִיְהָ Gen. 1:5.

§ 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אָנֹכִי; or *vice versa* upon the ultimate in place of the penult, וַיַּאֲמַר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (.) or (.) to (.) עָרֵב, שָׁרֵב; אָמֵר, שָׁרֵב.

2. Restore vowels dropped in inflection, **לְבָרֶךָ**.
3. Change simple Sh'va to Seghol, **וְחַיָּה**.
4. Change compound Sh'va to the corresponding long vowel, **אַנְיָה**.

§ 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnakh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnakh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhul, R'bhi, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.*

1. Makkēph' (־) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אָסָּה בְּצָרְבָּהָן לִי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, קְלִיעָרָה, or else receive the secondary accent Methegh, § 22, אַרְדִּירָה.

EXERCISE 12.

Connect each pair of words by Makkeph, inserting Dagheš-forte conjunctive whenever the former ends in *a* or *ē*.

Kōl yîṣrā*ēl, yāl'dhā lō, *ēth *ēllē, *ēthmōkh bō, tîh'yē li, tēn li, sh'lōsh *ēllē, y'bhākkēsh dāṭath, l'khā nā*.

§ 22. *Methegh.*

1. Methegh (־) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, יְרָאָה לְבָשָׂה וְמִתְחַדֵּשָׂה.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, מְאָה; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לְאָשָׁר יְתִירָה, and frequently when the Sh'va is simple, לְמִינָה.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution,
מְבָרָךְ נָחָם.

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē*lōhē', lā*dhōnēhēm', mēhāmmāt*rākhā', tāmmīnā-dhābh', bēn-hā*āmā', bērākhnūkhēm', vāyyir'*ū', hān-nōgh'sim', hā*ishshā', mē*ārtsō', lāthēth-lā'nū, hīthhāl-lēkh-nō*hh', mēt*bhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'ri (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'ri are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note קְרִיב וְלֹא קְרִי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קְרִי וְלֹא קְרִיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יְהֹוָה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were לְדָבָר *Lord*, whose points it accordingly receives, יְהָדָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֱלֹהִים and pointed יְהָנָה; so the pronoun אֲתָּה is read אֲתָּה.

EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh k'ri; śimā k'thibh—śūmā k'ri; ṭāṣithī k'thibh—ṭāṣīthā k'ri; bīsh'nāth k'thibh—bāsh-shānā k'ri; ṭābhēdō k'thibh—ṭābhēdēkhā k'ri; hōtsīthīhā k'thibh—hātstsīthūhā k'ri; bh'yīṣrā*ēl k'thibh—yīṣrā*ēl k'ri; p'rāth read but not written; *im written but not read.

ETYMOLOGY.

§ 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

§ 25. *The Article.*

1. The definite article consists of **ה** with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, **מלך** *a king*, **מלך** *the king*.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, § 13. 5, **המְדִבָּר**, **הַבָּרְלָה**, but **הַיָּאָר**.

3. Before gutturals, which cannot receive Daghesh-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before **א** and **ר** and commonly before **צ**; before **ה** and **ח** Pattahh is mostly retained, § 9. 7, **הַחֲנָה**, **הַשְׁעָר**, **הַלְּבָם**, **הַחֲנָה** but **הַחֲנָה**.

a. The nouns **רָעַי** *earth*, **חַרְבָּה** *mountain*, and **בָּנִים** *people* on receiving the article lengthen their vowels to **רָאָעַי**, **חַרְבָּה**, and **בָּנָה**.

4. Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ח, but with ה and ש only takes place, when the article stands upon the second syllable before the accent, הַחֲלָם, הַחֲרִים, הַחֲלָם, but הַחֲרִם, הַחֲרִים.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, הַלְכָה we shall go, הַלְכָה shall we go? Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הַיְדָעָת do ye know? הַלְכָה shall I go? Before gutturals with Kamets it is changed to Seghol הַחֲרִם it was, הַחֲרִם was it?

EXERCISE 15.

Be careful to apply the rule for Dagheesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, a, חֲרִים not חֲרִם וְרִדְגָּתָם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; אֹור light; אָרֶץ ground; חֹשֶׁךְ darkness; מְלָאָכָה work; אָנָּחָה fig-tree; שָׂעֵר dust; בָּשָׂם bone; לְחֵם bread; נְבָלָה corpse; רְקִיעָה firmament; רָוחַת spirit; שְׁרֵב evening; תְּרֵבָה sword; זָרָע seed; כָּלָב star; עַלְהָה leaf; גָּמָם man; שְׁנָה year; גַּלְגָּלָל river; אָרֶץ¹ earth; שְׁמָם people; תְּיִי or תְּיִי living; דְּבָרִים words; כְּתָנָה shoulders.

¹ See § 25. 3, a.

Prefix He Interrogative to the following words:

אָנָּכִי, אָנָּכְרִי, תְּבָא, שְׁמָר, בָּנָן, אָמָם, עָזָה, שְׁלָמָה, חַזְקָה, לְמַעַן, טֻוב, אָמָם, שְׁמִיתָה, אָל, לְאָל, שְׁכָחָתָם, בָּאָמֵר, בָּאָמֵר, אָמָתָה, תְּשִׁבְתָּה, תְּהִלָּתָה, מְכַבֵּד, חַקָּר, רְאִיתָה, רְאִיתָם, מִכְפָּה, אָדָרְשׁ, בְּפָדָד, מְעַט, שְׁמָם, רָב.

¹ Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions.*

1. The prepositions בְּ, כְּ and לְ are regularly prefixed with Sh'va, בָּרָאשְׁיָה, כָּכְלָם, לָאָבָרָם, בָּרָקִיעַ for בָּרָקִיעַ; before vowelless letters they take Hhirik, § 10. 1, בָּרְקִיעַ for בָּרְקִיעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בָּאָרְךִּי, כָּאָכְלִי, בָּחָרִי, לָאָכְלִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, בּוֹאָתְּ, שּׁוֹאָתְּ; before the article its הַ is rejected and the vowel given to the preposition בְּקָרְבָּן for בְּקָרְבָּן, בְּהָאָרְצָן for בְּהָאָרְצָן.

a. The initial נְ of נָשָׁר Lord, אָנוֹן master when it has a singular suffix, and נְאָלָהִים God quiesces after the inseparable prepositions, § 7, a, נְאָרְךִּי, נְאָרְךִּי, נְאָלְמָהִים for בְּאָלְמָהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אָמַר to say after לְ, but לְאָמַר, בְּאָמַר, בְּאָמַר.

2. The preposition מִן from may either be written as a separate word or shortened to the prefix מִ with Hhirik followed by Daghesh-forte in the next letter, מִנְקָרָה for מִן נְקָרָה. Before הַ Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִן חָרֵץ, מִן מְחֹזֶקֶת, מִן מְהֻלָּפֶת, but מִן, but מִן.

a. The inseparable prepositions take before the divine name יְהֹוָה the same pointing that they would receive before אָלֹהִי, which the Jews substitute for it in reading, thus בְּיְהֹוָה, בְּיְהֹוָה, בְּיְהֹוָה, בְּיְהֹוָה, Comp. § 23. 8.

§ 28. *Vav Conjunctive.*

The conjunction וְ and is regularly prefixed with Sh'va וְשָׁלַחַ, וְהָאָרֶץ, וְהָאָרֶץ. Before one of the labials בְּ, מְ, פְּ, or before a vowelless letter Vav quiesces in Shurek וּבְין, וּבְין; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וּיְרַדֵּךְ; before a guttural with

compound Sh'va it receives the corresponding short vowel, **רְבָתָה**, **רְבָתָי**, **וְאַלְיָה**; before monosyllables and disyllables accented on the penult it frequently receives a pretonic Kamets **רְבָעָה**.

VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם	n. m. <i>man</i>	כִּי	prep. <i>according to, as, like.</i>
אֹורֶךְ	n. m. <i>light</i>	כּוֹכְבִים	n. m. pl. <i>stars</i>
בְּ	prep. <i>in</i>	לְ	prep. <i>to, for</i>
בָּהָמָה	n. f. <i>beast, cattle</i>	לֹא	adv. <i>not</i>
בָּהָתָה	n. m. <i>house</i>	לְחֵם	n. m. f. <i>bread</i>
בָּקָרֶךְ	n. m. <i>morning</i>	לְיְלָה	n. m. <i>night</i>
בָּשָׂרֶךְ	n. m. <i>flesh</i>	מִן	prep. <i>from</i>
וְ	conj. <i>and</i>	עַד	prep. <i>unto, until</i>
חֹשֶׁךְ	n. m. <i>darkness</i>	שְׁרֵבֶת	n. m. f. <i>evening</i>
יּוֹם	n. m. <i>day</i>	שָׂדָה	n. m. <i>field</i>
יָם	n. m. <i>sea</i>	שְׁמָמִים	n. m. pl. <i>heaven</i>
יְרֵחָה	n. m. <i>moon</i>	שְׁמַמְתָּה	n. m. f. <i>sun.</i>

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

§ 29. *Personal Pronouns.*

1. The personal pronouns are the following, viz.:

SINGULAR.

1. *I* אָנֹכִי 'ānōkhi', אָנֹכְךָ 'ānōkha'
 3. { *Thou* m. אָתָּה attā'
 Thou f. אָתָּה (תְּתִי) att

3. { <i>He</i>	אֵלָהָה hū
<i>She</i>	הִיא (הִיא) hi

PLURAL.

1. <i>We</i>	אֶלְחָנָנִי nahh'nū, נֶחָנָנִי nahh'nū,
2. { <i>Ye</i> m.	אַתֶּם attem'
2. { <i>Ye</i> f.	אַתֶּנָּה attē'nā
3. { <i>They</i> m.	אַתָּה hēm,
3. { <i>They</i> f.	אַתָּה hēn, נֶהָנָה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

SINGULAR.

PLURAL.

1. <i>Com.</i>	רִי	רִי
2. { <i>Masc.</i>	רַי	רַי
2. { <i>Fem.</i>	רָי	רָי
3. { <i>Masc.</i>	רַם	רַם
3. { <i>Fem.</i>	רָם	רָם

3. In the first person singular רִי is used with nouns, and רִי with verbs. The third plural forms רַם, רָם are used with plural nouns; רַם, רָם with verbs and singular nouns. The suffixes רַם, רָם, רַמָּה, רָמָה are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV.; רַי is prolonged by the syllable רַם and רָי becomes before light suffixes or רַמָּה. The suffix רַי preceded by רַי is contracted to רִי e. g. רַי for רַיְהָ, רַי for לְרַיְהָ; רָי preceded by רַי is shortened to רָי, e. g. רַיְהָ for רַיְהָ and in like manner with the pause accent רַי, 2 masc. sing. for רַי.

VOCABULARY 2.

אֹתֶס	n. m. f. <i>sign</i>	יִשְׂרָאֵל	n. m. <i>Israel</i>
חָמָס	n. m. <i>brother</i>	כְּסָף	n. m. <i>silver</i>
אָנֹכִי	<i>there is not</i>	עַזְדָּר	adv. <i>yet, besides</i>
אֱלֹהִים	n. m. pl. <i>God</i>	עַל	prep. <i>upon, over</i>
אָרֶץ	n. f. <i>earth, land</i>	עַדְמָה	n. m. <i>eternity</i>
בּּוּנָה	prep. <i>between</i>	עַמְּךָ	prep. <i>with</i>
זָהָב	n. m. <i>gold</i>	עַמְּלֵךְ	or <i>עַמְּלֵךְ</i> <i>with me</i>
חַיִּים	adj. <i>living, alive</i>	עַתָּה	adv. <i>now</i>
יְהֹוָה	n. m. <i>Jehovah</i>	עַתָּהְתָּה	prep. <i>under, instead of</i>

§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

	<i>Masc. Fem.</i>	<i>Common.</i>
SINGULAR	זֶה תָּחַזְתִּי <i>this</i>	אֵל אֵלְהָתָה <i>these</i>

The poetic form זֶה is used both as a demonstrative and a relative.

2. The personal pronoun of the third person זְהֹוּ is also employed as a remote demonstrative *that*.

3. The relative pronoun is שֶׁן *who, which*, sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word שֶׁן יְמֵן שֶׁן who his day i. e. whose day לְ—שֶׁן who—to him i. e. to whom. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, שֶׁן לְשֶׁן means not to whom or to which but to him who or to that which. It receives an adverbial sense when followed by מְשֶׁן there,

e. g. מְשֻׁרָּאָן where, מְשֻׁרָּאָן whither, whence.

4. The interrogative and indefinite pronouns are מי who? or whoever and מה what? or whatever. The vowel of מה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מָהָה for מה what is this?

5. Another interrogative is formed by prefixing the particle אֲ to the pronoun הַ, thus הַ אֲ which? or what? אֲלַי for what? why? אֲלַיְּהָ from what place? whence?

VOCABULARY 3.

כָּל	n. m. whole, all, every	מָקוֹם	n. m. f. place
מְיַם	n. m. pl. water	קָדֵשׁ	n. m. holiness, a holy
מֶלֶל	adv. above		place or thing.

VERBS.

§ 31. Their Species.

1. Hebrew verbs have seven different forms, called species or conjugations, viz.:

1. Kal Simple active.
2. Niphal Simple passive.
3. Piēl Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaēl Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from קָלַל to do, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpael, or the Hithpael passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

§ 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If **בָּתַל** to *kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

1. Kal	בָּתַל	<i>to kill.</i>
2. Niphal	נִבְתַּל	<i>to be killed.</i>
3. Piel	לִבְתַּל	<i>to kill many or to massacre.</i>
4. Pual	לִבְתַּל	<i>to be massacred.</i>
5. Hiphil	הַבְּתִיל	<i>to cause to kill.</i>
6. Hophal	הַבְּתַל	<i>to be caused to kill.</i>
7. Hithpael	הַתְּבִתַּל	<i>to kill one's self.</i>

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

PRETERITE.

SING. 3 masc. **קָטַל** kātal' *he killed, did kill or has killed.*3 fem. **קָטַלְתָּה** kāt'la' *she killed.*2 masc. **קָטַלְתָּךְ** kātal'tā *thou (m.) killedst.*3 fem. **קָטַלְתָּךְ** kātal't' *thou (f.) killedst.*1 com. **קָטַלְתִּי** kātal'ti *I killed.*PLUR. 3 com. **קָטַלְתּוּ** kāt'lū *they killed.*2 masc. **קָטַלְתּוּם** k'taltem' *ye (m.) killed.*2 fem. **קָטַלְתּוּךְ** k'talten' *ye (f.) killed.*1 com. **קָטַלְנָנוּ** kātal'nū *we killed.*INFINITIVE absolute **קָטֹל** kātōl', construct **קָטֹל** k'tōl *to kill.*2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in **קָטַל**; in a few verbs, however, most of which are intransitive, it is Tsere as in **כָּבֹד** *to be heavy*, or Hholem as in **כָּבֹל** *to be bereaved.*

KAL PRETERITE with ē.

3 masc.

3 com.

3 fem.

2 masc.

2 fem.

1 com.

SING. **כָּבֹד****כָּבֹרָה****כָּבֹרָה****כָּבֹרָה****כָּבֹרָה**PLUR. **כָּבֹדָי****כָּבֹרָה****כָּבֹרָה****כָּבֹרָה****כָּבֹרָה**INFINITIVE absolute **כָּבֹד** construct **כָּבֹד**.

KAL PRETERITE with ō.

3 masc.

3 com.

3 fem.

2 masc.

2 fem.

1 com.

SING. **שָׁכַלְשָׁ****שָׁכַלְתָּה****שָׁכַלְתָּה****שָׁכַלְתָּה****שָׁכַלְתָּה**PLUR. **שָׁכַלְשָׁ****שָׁכַלְתָּה****שָׁכַלְתָּה****שָׁכַלְתָּה****שָׁכַלְתָּה**INFINITIVE absolute **שָׁכַלְשָׁ** construct **שָׁכַלְשָׁ**.

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus **תְ** in **קָרְבָּנָה** is from **הִנְּאָה** 2 masc. sing., **תְ** in **קָרְבָּנָה** from **הִנְּאָה** 2 fem. sing., **מְ** and **נְ** from the 2 plur. **מְנוּאָה** and **נוּאָה**; **תְ** in **קָרְבָּנָה** is by euphonic change for **כְּ** from **הִנְּאָה** 1 pers. sing., **נְ** in **קָרְבָּנָה** from **הִנְּאָה** 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition **לְ** is accordingly used for the 3 masc. sing.; **הִ** in **הִלְבָּדָה** being the sign of the feminine and so used also in nouns and adjectives, and **וְ** in **וְלְ** the sign of the plural.

VOCABULARY 4.

לָרְגָּן v. (fut. a) <i>to be great</i>	רָגָן adv. <i>very</i>
קָבֵךְ v. (fut. a) <i>to cleave, adhere</i>	מִצְרָה n. f. <i>commandment</i>
דָּרְתָּ n. f. <i>door</i>	מְשָׁלֵחַ v. <i>to rule</i>
הָדָר n. m. <i>majesty</i>	נְתַנְּ v. <i>to give</i>
הָדָר n. m. <i>splendor</i>	סְגָּרָה v. <i>to shut</i>
יְצַקְּ v. <i>to pour</i>	צָדָקָה n. m. <i>righteousness</i>
כִּי conj. <i>for, because, that</i>	תְּבַשֵּׁלָה v. <i>to rest, cease, keep</i>
כְּלִים n. m. pl. <i>vessels, articles</i>	סָבָתָה <i>Sabbath</i>
לְבַבְּ or שְׁבַבְּ v. (fut. a) <i>to</i>	שְׁבָתָה n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	שְׁבַבְּ v. <i>to dwell</i>
<i>with</i>	מְשַׁבֵּחַ v. <i>to keep, observe.</i>

הַ is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing **נִ**; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PTERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטֵל		נִקְטֵלָה	נִקְטֵלָת	נִקְטֵלָתָה	נִקְטֵלָתָה
PLUR.		נִקְטֵלָאָה		נִקְטֵלָתָם	נִקְטֵלָתָן	נִקְטֵלָתָן
INFINITIVE absolute נִקְטֵל , <i>construct</i> נִקְטֵל .						

PIEL PTERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטֵל		קָטֵלָה	קָטֵלָת	קָטֵלָתָה	קָטֵלָתָה
PLUR.		קָטֵלָאָה		קָטֵלָתָם	קָטֵלָתָן	קָטֵלָתָן
INFINITIVE absolute קָטֵל , <i>construct</i> קָטֵל .						

PUAL PTERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	לָטַף		לָטַףָה	לָטַףָת	לָטַףָתָה	לָטַףָתָה
PLUR.		לָטַףָאָה		לָטַףָתָם	לָטַףָתָן	לָטַףָתָן
INFINITIVE absolute לָטַף , <i>construct</i> לָטַף .						

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֱלֵזָר	n. m. <i>Eleazar</i>	נָסַר	v. N. <i>Pu. to be shut</i>
אָרוֹן	n. m. f. <i>ark</i>	קָבַץ	v. P. <i>to gather</i> ; N. <i>to be gathered</i>
בָּרֶל	v. N. <i>to be separated, divided</i>	קָרַשׁ	v. P. H. <i>to sanctify, consecrate</i> ; N. <i>Pu. to be sanctified</i>
יָדַע	v. K. <i>to know</i>	שָׁבַע	v. N. <i>to swear</i>
כָּבֵד	v. K. P. <i>to subdue</i> ; N. <i>to be subdued</i>	שָׁבֵל	v. P. <i>to bereave</i>
לָפַנִּי	v. K. <i>before</i>	שָׁבַע	v. P. H. <i>to cause to dwell</i>
לָקַח	v. K. <i>to take</i>		
מָשַׁחַ	v. K. <i>to anoint</i>		
מִשְׁמָן	n. m. <i>tabernacle, dwell.</i>	מַשְׁמָן	n. m. <i>oil</i> .
<i>ing</i>			

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing **ה** with the proper vowels. The Hithpael is formed by prefixing **הה** to the construct infinitive of the Piel.

HIPHIL PTERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הַקְטִיל		הַקְטִילָה	הַקְטִילָה	הַקְטִילָה	הַקְטִילָה
PLUR.		הַקְטִילָה		הַקְטִילָה	הַקְטִילָה	הַקְטִילָה
INFINITIVE <i>absolute</i>				הַקְטִילָה		הַקְטִיל

HOPHAL PTERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הַקְטִיל		הַקְטִילָה	הַקְטִילָה	הַקְטִילָה	הַקְטִילָה
PLUR.		הַקְטִילָה		הַקְטִילָה	הַקְטִילָה	הַקְטִילָה
INFINITIVE <i>absolute</i>				הַקְטִילָה		הַקְטִיל

HITHPAEL PTERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הַתְקִפֵּל		הַתְקִפֵּלה	הַתְקִפֵּלה	הַתְקִפֵּלה	הַתְקִפֵּלה
PLUR.		הַתְקִפֵּלה		הַתְקִפֵּלה	הַתְקִפֵּלה	הַתְקִפֵּלה
INFINITIVE <i>absolute</i>				הַתְקִפֵּלָה		הַתְקִפֵּל

VOCABULARY 6.

בָּרְלָה	v. H. <i>to separate</i>	מְלָאָה	n. f. <i>work</i>
גּוֹיִים	n. m. pl. <i>nations</i>	מְלָאָה	v. Ho. <i>to be caused to reign, to be made king</i>
בָּסָם	conj. <i>also</i>	מֶלֶךְ	n. m. <i>king</i>
דָּוִיד	n. m. <i>David</i>	מֶלֶהָה	n. f. <i>kingdom</i>
חַיָּה	n. f. <i>animal, wild beast</i>	מְלָאָה	n. f. <i>a little</i> ¹
כָּרַע	v. H. <i>to cut off</i> ; Ho. <i>to be cut off</i>	מְלָאָה	is a noun meaning <i>a little thing</i> or <i>a small quantity</i> of any thing, but not

¹ מְלָאָה

מַעַט v. H. to make small or **מַבָּשֵׁל** v. H. to cause to rest,
few or cease
קָרְבָּנָה v. Hith. to sanctify or **מַתְהָרָה** v. H. to destroy
purify one's self **מַלְאָךְ** v. P. H. to send.
קָרְבָּן v. H. to bring near, offer

§ 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

FUTURE.

SING.	3 masc.	יִקְטֹל	yiktöl'	he shall or will kill
	3 fem.	תִּקְטֹל	tiktöl'	she will kill
	2 masc.	תִּקְטֹל	tiktöl'	thou (m.) wilt kill
	2 fem.	תִּקְטֹלִי	tikt'l'i'	thou (f.) wilt kill
•	1 com.	אֶקְטֹל	ektöl'	I shall kill
PLUR.	3 masc.	יִקְטֹלִי	yikt'l'u'	they (m.) will kill
	3 fem.	תִּקְטֹלִיתָ	tiktöl'na	they (f.) will kill
	2 masc.	תִּקְטֹלִי	tikt'l'u'	ye (m.) will kill
	2 fem.	תִּקְטֹלִיתָ	tiktöl'na	ye (f.) will kill
	1 com.	אֶקְטֹלִי	niktöl'	we shall kill.

IMPERATIVE.

SING. 2 <i>masc.</i>	קָטֵל	k'tōl'	<i>kill thou (m.)</i>
2 <i>fem.</i>	קָטֵלי	kit'lī'	<i>kill thou (f.)</i>
PLUR. 2 <i>masc.</i>	קָטְלָאִים	kit'lū'	<i>kill ye (m.)</i>
2 <i>fem.</i>	קָטְלָנִים	k'tōl'nā	<i>kill ye (f.)</i>

little or **small** as an adjective. Thus we may say מְעֵץ בָּרִם a *little water*, מְעֵץ
חֲמָץ a *little bread*; but מְעֵץ could not be used in such phrases as a *little house*,
a *little door*. A different word would be required in the latter case.

PARTICIPLES.

SINGULAR.		Active.		PLURAL.	
<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>
קֶלֶל	קֶלֶלָה	or	קֶלֶת	קֶלֶלים	קֶלֶלָות
kōtēl'	kōt'la'		kōte'lēth	kōt'lim'	kōt'lōth'

Passive.

קֶלֶל	קֶלֶלָה	קֶלֶלים	קֶלֶלָות	killed
kātēl'	k'tulā'	k'tulim'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tsere or Hholem in the preterite, thus יְשַׁבֵּל, יְכַבֵּד.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	רְכַבֵּד	תְּכַבֵּד	תְּכַבֵּד	תְּכַבֵּדְךָ	תְּכַבֵּד
PLUR.	רְכַבְּדוּ	תְּכַבְּדוּ	תְּכַבְּדוּ	תְּכַבְּדוּךָ	תְּכַבְּדוּ

IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>
SING.	רְכַבֵּד	תְּכַבֵּד	תְּכַבֵּד	תְּכַבְּדוּךָ

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; יְ of the 3 masc. יְקַבֵּל is by euphonic change for יְ from אִיאָה, and as in the preterite יְ is appended as the sign of the plural יְקַטְּלָה; תְּ of the 3 fem. תְּקַבֵּל is the sign of the fem. (see above the fem. ending of the participle), and תְּ is appended in the plural תְּקַבְּלָה from תְּבַחַת. In the second person תְּ is from אִתְּהָ, the fem. taking יְ from אִתְּהָ, the masc. plur. יְ as in the third person, and

the fem. נָהָ from נָתַתְּאָ. In the first person sing. נָתַתְּאָ, נָ is from נָנָאָ; in the plur. נָתַתְּלָ, נָ is from נָנָאָ.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתָלָהָה	n. f. pl. <i>virgins</i>	שָׁתָּה	n. m. f. <i>time</i>
בָּבָר	v. P. <i>to speak</i>	פָּלָשָׁתִים	n. m. pl. <i>Philistines</i>
יְוָשָׁבָה	n. m. <i>Joseph</i>	צִיּוֹן	n. f. <i>Zion</i>
כֹּן	adv. <i>so</i>	שְׁנִי	n. m. <i>crimson</i>
סָלָע	n. m. <i>rock</i>	שַׁעַר	n. m. f. <i>gate</i> .

§ 37. Niphal, Piel, and Pual Futures, etc.

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from נִקְרְבָּלָה is formed נִקְרְבָּלָה.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מָה or מָה.

NIPHAL FUTURE.

SING.	3 masc. נִקְרְבָּל	3 fem. נִקְרְבָּלָה	2 masc. נִקְרְבָּלָה	2 fem. נִקְרְבָּלָה	1 com. נִקְרְבָּלָה
PLUR.	נִקְרְבָּלִים	נִקְרְבָּלָה	נִקְרְבָּלָה	נִקְרְבָּלָה	נִקְרְבָּלָה

IMPERATIVE.

SING.	2 masc. הִקְרְבָּל	2 fem. הִקְרְבָּלָה	PLUR.	2 masc. הִקְרְבָּלָה	2 fem. הִקְרְבָּלָה
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PARTICIPLE.

SING.	masc. נִקְרְבָּלָה	fem. נִקְרְבָּלָה	PLUR.	masc. נִקְרְבָּלִים	fem. נִקְרְבָּלָות
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PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 c.
SING.	יִקְרַבֵּל	תִּקְרַבֵּל	תִּקְרַבֵּל	תִּקְרַבְתִּי	קָרַבְתִּי
PLUR.	יִקְרַבְלָה	תִּקְרַבְלָה	תִּקְרַבְלָה	תִּקְרַבְלָה	קָרַבְלָה

IMPERATIVE.

	2 masc.	2 fem.	2 masc.	2 fem.
SING.	קָרַבְלִי	קָרַבְתִּי	PLUR.	קָרַבְלָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְרָבֵל	מִקְרָבֵלה	PLUR.	מִקְרָבְלִים	מִקְרָבְלוֹת

PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְרַבְלִי	תִּקְרַבְלִתִּי	תִּקְרַבְלִלִי	תִּקְרַבְתִּי	קָרַבְלִי
PLUR.	יִקְרַבְלָה	תִּקְרַבְלָה	תִּקְרַבְלָה	תִּקְרַבְלָה	קָרַבְלָה

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְרָבֵל	מִקְרָבֵלה or מִקְרָבֵת	PLUR.	מִקְרָבְלִים	מִקְרָבְלוֹת

VOCABULARY 8.

מֹרֶר v. K. *to say*
בְּרִית n. f. *covenant*
הִנֵּה int. *lo! behold!*
טוֹב adj. *good*
יְחִינָב n. m. *Jacob*
יְרִיחָו n. *Jericho*

קָבֵד v. P. *to honor*; N. *to be honored*
קָבֵד n. m. *honor*
קָהָלָם n. m. pl. *priests*
קָרְתָה v. K. *to cut, make a covenant*

מִצְעַד v. K. <i>to withhold, keep back</i>	קְרַב v. H. <i>to burn incense</i>
צָרָה n. f. <i>company, assembly</i>	רָע adj. <i>bad, evil</i>
בְּלִבְנֵי <i>in the presence of</i>	שָׁכַח v. K. <i>to forget</i>
עַם n. m. <i>people</i>	שְׁמַר v. N. <i>to keep one's self, take heed.</i>
לֹא conj. <i>lest, that not</i>	

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	רִקְמַרְלִי	הַרְקִמְרִילִי	תִּרְקִמְרִילִי	תִּרְקִמְרִילִי	אַרְקִמְרִילִי
PLUR.	רִקְמַרְלָנָה	הַרְקִמְרִילָנָה	תִּרְקִמְרִילָנָה	תִּרְקִמְרִילָנָה	נְרִקְמַרְלָנָה

IMPERATIVE.

	2 masc.	2 fem.	2 masc.	2 fem.
SING.	תִּרְקִמְלֵל	תִּרְקִמְרִילֵי	תִּרְקִמְרִילֵל	תִּרְקִמְרִילָנָה

PARTICIPLE.

	masc.	fem.	masc.	fem.
SING.	מְרִקְמִילָה	מְרִקְמִילָה	מְרִקְמִילִים	מְרִקְמִילּוֹת

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	רִקְמַל	הַרְקִמְלִל	תִּרְקִמְלִל	תִּרְקִמְלִרִי	אַרְקִמְלִל
PLUR.	רִקְמַלָּנָה	הַרְקִמְלָנָה	תִּרְקִמְלָנָה	תִּרְקִמְלָנִי	נְרִקְמַלָּנָה

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.	masc.	fem.
SING.	מְרִקְמַל	מְרִקְמַלָּה	מְרִקְמַלִּים	מְרִקְמַלּוֹת

HITHPAEL FUTURE.

	3 masc.	8 fem.	2 masc.	2 fem.	1 com.
SING.	רִתְקַפֵּל	רִתְקַפֵּל	רִתְקַפֵּל	רִתְקַפֵּלְלָר	רִתְקַפֵּל
PLUR.	רִתְקַפְּלָוִו	רִתְקַפְּלָוָה	רִתְקַפְּלָוִוִי	רִתְקַפְּלָוָה	רִתְקַפְּלָוָה

IMPERATIVE.

	2 masc.	2 fem.	PLUR.	2 masc.	2 fem.
SING.	רִתְקַפֵּל	רִתְקַפְּלָוִו		רִתְקַפְּלָוִוִי	רִתְקַפְּלָוָה

PARTICIPLE.

	masc.	fem.	masc.	fem.
SING.	מְרִתְקַפֵּלָה	מְרִתְקַפְּלָה	מְרִתְקַפְּלִים	מְרִתְקַפְּלָות

VOCABULARY 9.

חֶסֶד	n. m. <i>kindness, mercy</i>	גַּלְעָד	v. H. <i>to cause to reign</i>
לִשְׁעָה	n. m. <i>salvation</i>	צְאֵקָה	n. f. <i>cry</i>
בָּזָה	adv. <i>thus</i>	שְׁבָכָל	v. H. <i>to be wise, act</i>
לְבָבָשׁ	v. H. <i>to cause to put wisely on, to clothe</i>	שְׁמָרָה	n. f. <i>gladness</i>
מַפְּרָר	v. H. <i>to cause to rain</i>	שְׁשָׁן	n. m. <i>joy</i>
מַפְּרָר	n. m. <i>rain</i>	אֲרָיוֹת	n. f. <i>remnant.</i>

§ 39. *Peculiar Forms.*

1. When the last radical is כ or ה, it is united by Daghesh-forte with personal endings beginning with the same letter, e. g. הַשְׁבָּחָרִי for הַשְׁבָּחָרִי, חַלְכָּהָה for חַלְכָּהָה.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. תְּבִרְעָה, בְּגִדְעָה.

3. Final **וֹ** is sometimes added to **וָ** of the preterite, and to **וָ** and **וִ** of the future, e. g. יְרַשְׁוֹן, תְּרַשְׁׁוֹן.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, בְּשָׁ, לְשָׁ; and occasionally it takes a feminine ending בְּשָׁה for בְּתָ.

5. The Niphal absolute infinitive may be either נִקְרְטוֹל or לִקְרְטוֹל; לִקְרְטוֹל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, בָּרְקָ, בָּרְקָה instead of בָּרְקָה, בָּרְקָה; Pattahh also occurs in the Hithpael בָּרְקָה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbutz in the first syllable בָּרְקָה, בָּרְקָה.

8. Tav of the prefixed חַ in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants שׁ, שׁׁ or שׁׁׁ; with צ the חַ is transposed and in addition changed to צ; with ד, צ or חַ, and occasionally with other letters, the חַ is assimilated to the first radical and united with it by Daghesh-forte, חַטְבָּל, חַטְבָּל, חַטְבָּל.

§ 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel הַ is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, הַשְׁבַּתָּה we will break or let us break. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ' of the ultimate is changed to (.), נָשַׁׁת thou mayest understand or understand thou.

3. Paragogic **נָ** is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, **נָשָׁהָ** *oh, hear!* or *pray, hear!*

4. The addition of **ה** to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where **י** remains or is restored **מְשֻׁלָּח**, **מְשֻׁלָּחַ**. The Kal imperative with *ō* becomes **קָלְלָה**, *kol'lā*; the Kal imperative with *ā* becomes **קִבְדָּה**, *kibb'dhā*.

§ 41. *Vav Conversive.*

Vav Conversive is a modification of the copulative *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesh-forte in the next letter, יִשְׁנֶר *he will shut*, וַיִּשְׁנֶר *and he shut*. If this be Yodh with Sh'va, Daghesh is usually omitted, וַיִּקְרְשֶׁ. Before ו of the first person, which cannot receive Daghesh, Pattahh is lengthened to Kamets, וַיִּקְרְשָׁ. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, וְשָׁבַח he has kept, וְשָׁמַר and he will keep.

For the influence of Vav Conversive on the accent, see
§ 17. 6.

VOCABULARY 10.

אַהֲרֹן	n. m. <i>Aaron</i>	יַשְׁבַ	v. K. <i>to dwell, inhabit</i>
אַל	adv. <i>not</i>	פָּנָתָת	n. f. <i>tunic</i>
אַל-	prep. <i>to, unto, respecting</i>	מַלְכָה	n. f. <i>queen</i>
אַפְרָה	n. m. <i>ashes</i>	מָרְקָבִי	n. m. <i>Moraecai</i>
בְּגָדִים	n. m. pl. <i>garments</i>	קָבַל	v. P. <i>to receive, accept</i>
בָּרֶד	n. m. <i>hail</i>	קָרַב	v. K. (fut. a) <i>come near, approach</i>
הַזֵּה	adv. <i>hither</i>	קָרַע	v. K. (fut. a) <i>to rend</i>
צַלְקָה	v. K. (fut. a) <i>to cry</i>	רָאֵשׁ	n. m. <i>head</i>
צַקְקָה	n. f. <i>cry</i>	רָחַץ	v. K. (fut. a) <i>to wash</i>
חֶרְבָּה	n. f. <i>sword</i>	שָׁקָעַ	n. m. <i>sackcloth</i>
בָּעַד	v. K. <i>to be weary</i>	שָׁלַלְתָּה	v. K. (fut. a) <i>to send</i> .
ידָה	n. f. <i>hand</i>		
וַיְרַשְׁ	or <i>וַיְרַשְׁ</i> v. K. <i>to drive out</i>		

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

PRETERITE.

SING. 3 *fem.* הָ becomes הַ.

2 *masc.* הָ sometimes becomes הֵ before נִי.

2 *fem.* הָ becomes הֵרִי.

PLUR. 2 *masc.* הַמְּ becomes הַמִּ. The 2 *fem. plur.* does not occur with suffixes.

FUTURE.

PLUR. 2 and 3 *fem.* הַקְּמַלְנָה becomes הַקְּמַלְלִי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, נ, נְ and נָ a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly ā and in the future and imperative mostly e.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Dagheš-forte with נ of the 1 pers. suffix and ת of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* הַ, becomes וּ, וַיַּהֲ, becomes יְהִי, becomes וְהַ, נְהַ, becomes וְהָ; in the *fem.* הַ, becomes אֲהַ, נְהַ, becomes אֲהָ. .

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal לְקַilled assumes the following forms in combination with suffixes:—

SING.	1 <i>com.</i>	קָלַלְנִי	k'tālā'ni	<i>he killed me</i>
	2 <i>masc.</i>	קָלַלְךָ	k'tāl'khā'	<i>he killed thee (m.)</i>
	2 <i>fem.</i>	קָלַלְךָ	k'tālākh'	<i>he killed thee (f.)</i>
	3 <i>masc.</i>	קָלַלְהָ	k'tālā'hū	<i>he killed him</i>
		קָלְלָה	k'tālō'	
	3 <i>fem.</i>	קָלַלְהָ	k'tālāh'	<i>he killed her</i>
PLUR.	1 <i>com.</i>	קָלַלְנוּ	k'tālā'nū	<i>he killed us</i>
	2 <i>masc.</i>	קָלַלְכָם	k'tal'khem'	<i>he killed you (m.)</i>
	2 <i>fem.</i>	קָלַלְכָנָה	k'tal'khen'	<i>he killed you (f.)</i>
	3 <i>masc.</i>	קָלְלָם	k'tālām'	<i>he killed them (m.)</i>
	3 <i>fem.</i>	קָלְלָנָה	k'tālān'	<i>he killed them (f.)</i>

7. Verbs having א in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. בָּרַלְעִי from בָּרַלְעִי.

The remaining parts of the verb are sufficiently represented in Table VII.

VOCABULARY 11.

אָב	n. m. <i>father</i>	חָפֵץ	n. m. <i>Haman</i>
אָדָּן	n. m. <i>Lord</i>	מִזְבֵּחַ	n. m. <i>altar</i>
אֶם	n. f. <i>mother</i>	מִלְחָמָה	n. f. <i>war, fighting</i>
בָּת	n. f. <i>daughter</i>	סָגַר	v. P. <i>to shut up</i> ; H. <i>to cause to shut</i>
גָּדַל	v. P. <i>to make great</i>	סִפְרֶר	v. P. <i>to recount, tell</i>
גַּבֵּק	v. H. <i>to overtake</i>	רַצְבָּה	n. m. <i>famine</i> .
דָּם	n. m. <i>blood</i>		

VOCABULARY 12.

אֵיךְ	adv. <i>how</i>	בְּפִנְךָ	prep. <i>before, in the presence of</i>
אָנָּשָׁה	n. m. <i>man</i>	בָּשָׁלָךְ	n. m. <i>suckling, babe</i>
אִשָּׁה	n. f. <i>woman</i>	צִבְרָר	v. P. <i>to crown</i>
בָּרָכָה	n. f. <i>blessing</i>	קָשַׁט	v. K. <i>to take off clothes</i>
דָּמָשָׁק	n. <i>Damascus</i>	צָרָה	n. f. <i>trouble</i>
דָּרָךְ	n. m. f. <i>way</i>	רְגָלִים	n. f. du. <i>feet</i>
הַלְּךָ	v. K. <i>to go, walk</i>	רְחוּם	adj. <i>merciful</i>
זָכָר	v. K. <i>to remember</i>	שְׁלָמָה	n. f. <i>garment</i>
חִלְצָן	v. P. <i>to deliver</i>	שָׁבַע	v. H. <i>to rise early</i>
טָבַע	v. P. <i>to soil, defile</i>	שָׁמַע	v. K. <i>to hear</i>
מִשְׁלַח	v. H. <i>to cause to rule</i>	שָׁפַחַת	v. K. <i>to lay hold of, seize</i> .
אָנָּה	<i>pray, I pray thee</i>		

NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in **הָ** or **תָּ**.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in יְם. in nouns of both genders.

3. The plural of masculine nouns ends in יְם., or more rarely יְנָם., and that of feminine nouns in תְּנָם.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take וְתָם. in the plural, some feminines take יְם., and some of each gender take indifferently יְם. or תְּנָם.

§ 44. Feminine, Dual, and Plural.

The following changes result from appending the terminations for gender and number.

I. The feminine ending תְּ.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
מִצְרֵי	<i>an Egyptian,</i>	מִצְרִית		שְׁנִי	<i>second,</i>	שְׁנִית
יָמִן	<i>right,</i>	יָמִינָה		שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פִּנְצָרִי	<i>interior,</i>	פִּנְצָרִית		מְוֹצֵא	<i>finding,</i>	מְוֹצֵאת

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *e* or *i* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
נַשְׁבֵּר	<i>broken,</i>	נַשְׁבָּרָה		שַׁבֵּב	<i>lying</i>	שַׁבְּבָת
שַׁלְשֵׁלָה	<i>triple,</i>	שַׁלְשְׁלָה		מַשְׁבֵּר	<i>speaking</i>	מַשְׁבָּרָה
מַקְבֵּץ	<i>gathered,</i>	מַקְבֵּצָה		אַלְוֵר	<i>large</i>	אַלְוָת
אַלְמָדָם	<i>reddish,</i>	אַלְמָדָתָה		שַׁלְּעִיט	<i>imperious</i>	שַׁלְּעִיטה
שְׁפֵּתָה	<i>shedding,</i>	שְׁפֵּתָה		מַשְׁפֵּילָל	<i>prudent</i>	מַשְׁפֵּילָתָה

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מֵרַעַת *friend*, fem. מִרְעַת *hearing*, fem. נִשְׁמַע *heard*, fem. נִשְׁמַעַת *hearing*, fem. מִשְׁמַעַת *touching*, fem. מִשְׁמַעַת

II. The feminine הָ, the plural יִם or וַיִּם, and the dual יִם.

1. Kamets and Tsere are rejected from the penult, except from nouns in הָ.

גָּדוֹל <i>great</i> ,	fem. גָּדוֹלָה	pl. גָּדוֹלִים	f. pl. גָּדוֹלוֹת
גָּבֵה <i>high</i> ,	fem. גָּבֵהָה	pl. גָּבֵהִים	f. pl. גָּבֵהֹת
כְּרַתִּיב <i>written</i> ,	fem. כְּרַתִּיבָה	pl. כְּרַתִּיבִים	f. pl. כְּרַתִּיבֹת
מְשִׁיבָּב <i>restoring</i> ,	fem. מְשִׁיבָּבָה	pl. מְשִׁיבָּבִים	f. pl. מְשִׁיבָּבֹת
אָדוֹן <i>master</i> ,	pl. אָדוֹנִים	מְלִיאִים <i>interpreter</i> , pl.	מְלִיאִים
דָּבָר <i>word</i> ,	pl. דָּבָרִים	לְבָב <i>heart</i> , pl.	לְבָבֹת
זְרוּחָה <i>memorial</i> ,	pl. זְרוּחֹות	עַנְבָּב <i>grape</i> , pl.	עַנְבָּבֹת
קֶגֶל <i>wing</i> ,	du. קֶגֶלִים	צְלָל <i>rib</i> , pl.	צְלָלִים

2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הַלְּכָה <i>going</i> ,	fem. הַלְּכָה	pl. הַלְּכִים	f. pl. הַלְּכֹות
שְׁפָט <i>shedding</i> ,	fem. שְׁפָטָה	pl. שְׁפָטִים	f. pl. שְׁפָטֹות
שְׁפָט <i>judge</i> ,	pl. שְׁפָטִים	מִזְבֵּחַ <i>altar</i> , pl.	מִזְבֵּחוֹת
כְּהֵן <i>priest</i> ,	pl. כְּהֵנִים	מַטָּל <i>rod</i> , pl.	מַטָּלוֹת
but			
מַתָּה <i>dead</i> ,	fem. מַתָּה	pl. מַתִּים	f. pl. מַתִּות
שְׁלָם <i>complete</i> ,	fem. שְׁלָמָה	pl. שְׁלָמִים	f. pl. שְׁלָמוֹת
יְבָשָׁה <i>dry</i> ,	fem. יְבָשָׁה	pl. יְבָשִׁים	f. pl. יְבָשֹׁות
צַח <i>tree</i> ,	pl. צַחִים	שֵׁם <i>name</i> , pl.	שֵׁמוֹת
יְרָךְ <i>thigh</i> ,	du. יְרָכִים	כָּבד <i>heavy</i> , pl.	כָּבָדים

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רַבָּה	(from רַבָּב) <i>much</i> , fem.	רַבָּיִם	pl. רַבָּיִם	f. pl.
תְּמִימָה	(from תְּמִימָם) <i>perfect</i> , fem.	תְּמִימָה	pl. תְּמִימִים	f. pl.
קְטָן	<i>small</i> , fem.	קְטָנִים	pl. קְטָנִים	f. pl.
עַמְקָה	<i>deep</i> , fem.	עַמְקָה	pl. עַמְקִים	f. pl.
אֲוֹפָנִים	(from גַּן) <i>garden</i> , pl.	אֲוֹפָנִים	pl. אֲוֹפָנִים	
חָרְבִּים	(from צָהָר) <i>goat</i> , pl.	חָרְבִּים	pl. חָרְבִּים	
לְבָבִים	(from חַקְקָה) <i>statute</i> , pl.	לְבָבִים	pl. לְבָבִים	
שְׁנִים	(for נְבָנָה) <i>nose</i> , du.	שְׁנִים	pl. שְׁנִים	

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending **הָ**; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ	<i>king</i> , fem.	מֶלֶכֶת	<i>queen</i> ,	מֶלֶכִים	<i>kings</i>
סְתָרָה	<i>covert</i> , fem.	סְתָרָה		סְתָרִים	
עַנְלָה	<i>calf</i> , fem.	עַנְלָה		עַנְלִים	
אָמָרָה	<i>saying</i> , fem.	אָמָרָה	or אָמָרָה	אָמָרִים	
עַצְמָה	<i>strength</i> , fem.	עַצְמָה		עַצְמִים	
בָּעֵלָה	<i>lord</i> , fem.	בָּעֵלָה	<i>lady</i> ,	בָּעֵלִים	<i>lords</i> .
רַגְלָה	<i>foot</i> , du.	רַגְלָה	אַזְנָה <i>ear</i> , du.	אַזְנִים	
קָרְבָּה	<i>knee</i> , du.	קָרְבָּה	<i>horn</i> , du.	קָרְבִּים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מוֹתָה	pl. מוֹתָה	וַיְהִי	olive tree, pl.
אוֹלָה	pl. אוֹלָה	לְבָן	eye, du.

4. In a simple ultimate

(1) הַ is rejected.

רְפָה	<i>fair,</i>	fem. רְפָה	pl. רְפָהִים	f. pl. יְפָהִות
עֲשָׂה	<i>doing,</i>	fem. עֲשָׂה	pl. עֲשָׂהִים	f. pl. עֲשָׂהִות
מְצַפָּה	<i>work,</i>	pl. מְצַפָּהִים	קָנָה	pl. קָנִים
מְרָאָה	<i>appearance,</i>	pl. מְרָאָהִים	שָׂדָה	pl. שָׂדֹות
מַתָּנה	<i>camp,</i>	du. מַתָּנהִים	חֹזֶה	pl. חֹזִים

(2) יִ becomes יְ or יִם, or יִהְ.

סָרֵר	<i>fresh,</i>	fem. סָרֵרָה	pl. סָרְרוֹת	f. pl. סָרְרוֹתִות
צָרֵר	<i>afflicted,</i>	fem. צָרֵרָה	pl. צָרְרוֹת	f. pl. צָרְרוֹתִות
עֲבָרִי	<i>Hebrew,</i>	fem. עֲבָרָה	or עֲבָרְוִים	f. pl. עֲבָרְיוֹת
אי	<i>island,</i>	pl. אַיִם	פָּלָשָׁתִי	pl. פָּלָשָׁתִים

§ 45. In Feminine Nouns.

1. Feminine nouns in הַ of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מֶלֶכה	<i>queen,</i>	pl. מֶלֶכֶתִים	רִשְׁעָה	<i>salvation,</i> pl. רִשְׁעָהִים
סְתָרָה	<i>covert,</i>	pl. סְתָרָהִים	בָּרָכה	<i>blessing,</i> pl. בָּרָכהִים
חַרְפָּה	<i>reproach,</i>	pl. חַרְפָּהִים	נַקְמָה	<i>vengeance,</i> pl. נַקְמָהִים
אָמָרָה	<i>saying,</i>	pl. אָמָרָהִים	צְחָה	<i>counsel,</i> pl. צְחָהִים
חַרְבָּה	<i>desert,</i>	pl. חַרְבָּהִים	גַּן	<i>garden,</i> pl. גַּןִּים
בָּעֵלה	<i>lady,</i>	pl. בָּעֵלהִים	אַגְּנָה	<i>ship,</i> pl. אַגְּנָהִים

2. Feminine nouns in הַ (or הִ) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if הַ had not been appended, § 44. I. 2. Nouns in יִתְהַ take יְהַ, and nouns in וִתְהַ take וְהַ.

מְשֻׁבָּר (from מְשֻׁבָּר)	<i>observance</i> , pl.	מְשֻׁבָּרוֹת
מְאַכְּל (from מְאַכְּל)	<i>knife</i> , pl.	מְאַכְּלוֹת
אַרְמָנָה (from אַרְמָנָה)	<i>reddish</i> , pl.	אַרְמָנָהוֹת
מִילְקָה (from מִילְקָה)	<i>nurse</i> , pl.	מִילְקָהוֹת
טְבֻעָה (from טְבֻעָה)	<i>ring</i> , pl.	טְבֻעָהוֹת
נְגַעַת (from נְגַעַת)	<i>touching</i> , pl.	נְגַעַת
יְוַקָּה (from יְוַקָּה)	<i>sucker</i> , pl.	יְוַקָּהוֹת
sing. pl. sing.		
skull, מְאַבִּיָּה	Moabitess, מְאַבִּיּוֹת	מְאַבִּיּוֹת
tunic, בְּנֵתָה	Egyptian woman, בְּנֵתָה	מְבָנֵתָה
ear of corn, שְׂבִילָה	kingdom, מְלָכִיָּה	מְלָכִיּוֹת
dual.		
thigh, יְרֵכָה	du. יְרֵכָהוֹת	דְּלָלָהוֹת
lip, שְׁפָתָה	du. שְׁפָתָהוֹת	שְׁפָתָהוֹת
year, שָׁנָה	du. שָׁנָהוֹת	שָׁנָהוֹת
pl.		
folding-door, דְּלָלָה	du. דְּלָלָה	דְּלָלָה
sloth, עֲצָלָה	du. עֲצָלָה	עֲצָלָה
brass, נְהַרְתָּה	du. נְהַרְתָּה	נְהַרְתָּה

3. Before the dual ending **ה**, becomes **הָ**; and nouns in **הָ** follow the rule of other Segholates, § 44. II. 3.

יְרֵכָה	thigh, du. יְרֵכָהוֹת	דְּלָלָה	folding-door, du. דְּלָלָה
שְׁפָתָה	lip, du. שְׁפָתָהוֹת	עֲצָלָה	sloth, du. עֲצָלָה
שָׁנָה	year, du. שָׁנָהוֹת	נְהַרְתָּה	brass, du. נְהַרְתָּה

VOCABULARY 13.

בָּן	n. m. f. <i>a stone</i>	הַלְּכָה	v. K. <i>to reign</i>
אַדְוֹם	n. m. <i>Edom</i>	אֵי	n. (with art.) <i>Ai</i>
בָּאָר	n. f. <i>a well</i>	עִיר	n. f. <i>city</i>
גִּבְעֹן	n. <i>Gibeon</i>	רַב	adj. (רַבָּה) <i>much, many</i>
גָּדוֹל	adj. <i>great, large</i>	רָעָה	n. f. <i>evil</i>
גֵּזִי	n. m. <i>nation</i>	הַלְּכָה	v. H. <i>to cast</i>
גִּנְעֹן	adj. <i>new</i>	תְּאַגָּתָה	n. f. (תְּאַגָּתָה) <i>fig-tree, fig.</i>
לְכָדָה	v. K. <i>to capture</i>		

§ 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus *דָּבָר word* is in the absolute state; but in the expression *דָּבָר הַמֶּלֶךְ* *the word of the king*, *דָּבָר* is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. *Its Formation.*

The following changes occur in the formation of the construct:

1. The feminine *הָ* becomes *תָּ*; the dual *יְמִ* and the plural *יְמִים* become *יְ*.

גַּarden	garden, const.	גַּתְ	statutes, const.	חַקִּים
qveen	const. מַלְכָה	מַלְכָתָה	judges, const.	שָׁפְטִים
calf	const. עַנְלָה	עַנְלָתָה	feet, const.	רַגְלִים
lady	const. בָּעֵלָה	בָּעֵלָתָה	ears, const.	אַזְנוֹתִים

2. In a mixed ultimate Kamets is shortened to Pattahh: so is Tsere when preceded by pretonic Kamets.

absol.		const.	absol.	const.
דָּג	fish,	דָּג	זָהָן	זָהָן
טוֹבָב	star,	טוֹבָב	חַזָּר	חַזָּר
מִקְדָּשׁ	sanctuary,	מִקְדָּשׁ	כָּבד	כָּבד or כָּבָר

3. Medial *וּ* commonly quiesces in Hholem and *וּ* in Tsere; final *וּ* becomes *וּ*.

מוֹתָה	death, const.	גְּרָא	valley, const.	גְּרָא
פְּרָה	midst, const.	מִזְבֵּחַ	בֵּיתָה	בֵּיתָה
קְשֹׁוֹתָה	cups, const.	קְשֹׁוֹתָה	צְנוּנָה	צְנוּנָה
שֹׁוֹןָה	iniquity, const.	שֹׁוֹןָה	לִיְהָה	לִיְהָה

4. In a simple ultimate ה, becomes ה..; other vowels remain unchanged.

שָׁהַ	sheep,	const.	שָׁהַ	מַזְאַחַ	going forth,	const.	מַזְאַחַ
רְשָׁהַ	shepherd,	const.	רְשָׁהַ	צָבָאַ	host,	const.	צָבָאַ
מְקַנָּה	cattle,	const.	מְקַנָּה	יְרָאַ	fearing,	const.	יְרָאַ
מְמַשְׁחָה	work,	const.	מְמַשְׁחָה	פְּרִיַּה	fruit,	const.	פְּרִיַּה

5. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

absol.		const.	absol.		const.
אָדוֹן	master,	אָדוֹן	בָּרְכַּה	blessing,	בָּרְכַּה
זְכָרוֹן	memorial,	זְכָרוֹן	נִקְמַה	vengeance,	נִקְמַה
כָּבָר	word,	כָּבָר	שְׁפָתִים	lips,	שְׁפָתִים
צָנוֹן	cloud,	צָנוֹן	מֶלֶכִים	kings,	מֶלֶכִים
קָנָה	reed,	קָנָה	חַרְפּוֹת	reproaches,	חַרְפּוֹת
מְלִירִץ	interpreter,	מְלִירִץ	עֲרָלוֹת	threshing floors,	עֲרָלוֹת
לְבָבָ	heart,	לְבָבָ	בְּהָמוֹת	beasts,	בְּהָמוֹת

See Table XVII. Declension of Nouns.

VOCABULARY 14.

אַמְנָה	n. <i>Amanah</i>	עַפְרָה	n. m. (וּתְהִ) <i>dust</i>
תְּהִ	int. <i>lo!</i> <i>behold!</i>	עֵשָׂו	n. m. <i>Esau</i> .
פָּהָר	v. K. <i>to be clean, pure</i>	פָּרָפָר	n. <i>Pharpar</i>
כְּנָתָ	n. f. <i>wing</i>	קֹל	n. m. (וּתְהִ) <i>voice, sound</i>
כְּרוּב	n. m. <i>cherub</i>	קָטָן	, קָטָן adj. (קָטָנָה) <i>little, small</i>
מְבָרָ	v. K. <i>to sell</i>		
גָּנָהָ	n. m. (םְ and וּתְהִ) <i>river</i>		

§ 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שְׁמָרְמָה *shemarim* heaven, שְׁמָרָה *shemarah* heaven ward.

2. Paragogic יַ, וַ, or חַ, are in poetic or archaic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי, Gen. xl ix. 11 for חִינּוֹת, Gen. i. 24 for חַתָּה Ps. iii. 3 for רִשְׁוֹתָה, חַתָּה.

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with יַ of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כָּן, דָּם, נָם),

Nouns of both genders and of all numbers take the form of the construct.

				suffix.
דָּבָר	word,	const.	דְּבָר	דְּבָרֶךָם
דָּבָרִים	words,	const.	דְּבָרִי	דְּבָרִיכֶם
שְׁפָתִים	lips,	const.	שְׁפָתִי	שְׁפָתִיכֶם
שְׁפָתּוֹת	lips,	const.	שְׁפָתּוֹת	שְׁפָתּוֹתֶיכֶם
בָּרָכה	blessing,	const.	בָּרָכָה	בָּרָכָתֶיכֶם
בָּרָכוֹת	blessings,	const.	בָּרָכוֹת	בָּרָכוֹתֶיכֶם

II. Before the light suffixes.

1. Singular or plural nouns with a feminine ending adopt the construct form, only תַּ is changed to תָּ.

מַלְכָה	queen,	const.	מַלְכָת	suf. מַלְכָתִי
מַלְכָות	queens,	const.	מַלְכָות	suf. מַלְכָותִי
בָּרָכה	blessing,	const.	בָּרָכָה	suf. בָּרָכִי
בָּרָכוֹת	blessings,	const.	בָּרָכוֹת	suf. בָּרָכוֹתִי

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>		<i>suf.</i>
לְבָב	לְבָבִים	* לְבָבִי	my heart, my hearts
דְּבָר	דְּבָרִים	דְּבָרִי	my word, my words
שֻׁפְטֵב	שֻׁפְטִים	שֻׁפְטִי	my judge, my judges
מֶלֶךְ	מֶלֶכִים	מֶלֶכִי	my king, my kings.

* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>
רְגִלִּים	רְגִלִּי	אַזְנוֹרִים	my ears
feet,	my feet,	רְגִלִּי	שְׁפָתִים

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending *ה*.

	<i>suf.</i>		<i>suf.</i>
מֶלֶךְ	king	מֶלֶכֶם	my king, your king
סְתִּיר	covert	סְתִּירֶם	your covert
עַזְמָה	strength	עַזְמָה	my strength, your strength
פָּעֵל	work	פָּעֵלֶם	my work, your work
מִשְׁמָרָה	observance	מִשְׁמָרָה	my observ., your observ.
כַּתְנָה	tunic	כַּתְנָה	my tunic, your tunic.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>
גַּן	garden	גַּנְּבִים
לְבָב	heart	לְבָבִי
אֲוֹפָנִים	wheel	אֲוֹפָנִים
חֲקָקִים	statute	חֲקָקִים

3. Final **הָ** is dropped.

רְאֵשׁהָ	shepherd	suf. רְאֵשׁ my shepherd,	רְאֵשׁהָ thy shepherd
בָּקָרָהָ	cattle	suf. בָּקָרָיָ my cattle,	בָּקָרָהָ thy cattle
מְטָהָהָ	rod	suf. מְטָהָיָ my rod,	מְטָהָהָ thy rod

VOCABULARY 15.

אֶבֶד	v. P. to <i>destroy</i>	נִפְלֵל	v. K. to <i>fall, fail</i>
אֶחָד	adj. one	נֶפֶשׁ	n. m. f. (וֹתָה) <i>soul, life</i>
אֶתְּרָה	prep. <i>after</i>	נִתְּרָה	v. P. to <i>demolish</i>
אֵשׁ	n. m. f. <i>fire</i>	עָבֵד	v. K. to <i>serve</i>
אֵשֶׁרָה	n. f. (וֹתָה) <i>pillar</i>	שָׂרֵף	v. K. to <i>burn</i>
אֶקְרָבָרָה	n. m. <i>word</i>	שָׁבֵר	v. P. to <i>break in pieces</i>
אֶרְעָםָה	n. m. <i>seed</i>	שָׁםָםָה	adv. <i>there</i>
לְבָבָהָה	n. m. (וֹתָה) <i>heart</i>	שָׁםָםָהָה	n. m. (וֹתָה) <i>name</i>
מְצָבָהָה	n. f. <i>statue</i>		

§ 50. Irregular Nouns.

1. The following nouns of frequent occurrence are irregular in the plural:—

אָדָם	<i>man</i>	plur. אָדָמִים	rarely אָדָמִים
אָדָמָהָה	<i>woman, const.</i> תָּשָׁאָהָה	plur. אָדָמִים	אָדָמִים
אָמָהָהָה	<i>maid-servant</i>	plur. אָמָהָהָה	אָמָהָהָה
בָּיִתָּהָהָה	<i>house</i>	plur. בָּיִתִים	בָּיִתִים
בָּןָהָהָה	<i>son</i>	plur. בָּנִים	בָּנִים
בָּתָהָהָה	<i>daughter, suf.</i> בָּתָהָהָה	plur. בָּתִים	בָּתִים
יּוֹםָהָהָה	<i>day</i>	plur. יּוֹמִים	rarely יּוֹמִים
עִירָהָהָה	<i>city</i>	plur. עִירִים	עִירִים once
רָאשָׁהָהָה	<i>head</i>	plur. רָאשִׁים	רָאשִׁים

2. The nouns אָבָה *father*, אָחָה *brother*, and פֶּה *mouth* take the vowel **הָ** in the construct and before suffixes, e. g. const. אָבִי; suf. אָבָהָה, אָחָהָה.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb **בָּנָה** to do; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in בְּנָה, that is, as its first radical; and so with the rest.

§ 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesh-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

§ 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevailingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesh-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is **א**, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (**פְאֵל**) mode of inflection.

VOCABULARY 16.

אָהָב or אָהָב v. K. (fut. a) to	הַשְׁבָּעַ v. K. to turn, N. to be turned
love	
אִישׁ* n. m. a man, each	קָדוֹשׁ v. K. (fut. a) to be
אָכְלָה v. K. (אָכַל) to eat, H. to	strong
cause to eat	מַן n. m. manna
אֱלֹהִים n. m. God	לֶבֶד n. m. servant
מְמֻנָּה v. N. to be verified, found true	עַזְבָּה v. K. to leave, forsake
אָמָר v. N. (אָמַר) to be said	עַמְדָּה v. K. to stand
בָּן n. m. (בָּנִים) son	עַצְמָה n. f. (יָמִן and יָמָן) bone
	קָלְלָה n. f. a curse.

* אִישׁ is the common word for an individual man; שְׂמָנָה is poetic; אָדָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesh-forte is always omitted from the second radical in Piēl, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

VOCABULARY 17.

בָּרַךְ	v. K. P. to bless, N. Pu.	לְמַדֵּל	n. m. benefit
to be blessed		נָשַׁר	v. P. to drive out
בָּשַׁלְךָ	v. K. to redeem, P. to defile	סְפַרְךָ	v. P. to purify, cleanse, N. to be purified

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Patahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.
2. Tsere preceding the third radical may either be changed to Patahh or retained; in the latter case, the guttural takes Patahh-furtive.
3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Patahh-furtive.
4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.
5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Patahh-furtive.

VOCABULARY 18.

אֲדֹנָן	n. m. lord, master	זְרַע	v. K. to sow
זֶה	adv. then	חֵרֶשׁ	adj. deaf
אֶזְעָן	n. f. ear	לִינָעַת	v. P. H. to weary, cause to toil
זִית	n. m. olive-tree, olive		

מְמָלֵךְ	n. f. <i>kingdom</i>	חָפַךְ	v. N. <i>to be opened</i> , used specially of the eyes
מְנַצֵּחַ	v. N. <i>to be withheld</i>	חָפַת	v. N. <i>to be opened</i>
צָבֵר	adj. <i>blind</i>	חַלְפַּת	v. K. <i>to send</i>
עֵין	n. f. <i>eye</i>	חַדְשַׁת	adv. <i>thither</i> .
עֵץ	n. m. <i>tree</i>		

§ 56. *Pe Nun* (פְּנַ) Verbs, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination חַתָּה.

לְחַתָּה assimilates its last as well as its first radical.

לְחַתָּה has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אֶחָדָה	n. f. <i>sister</i>	מוֹתָה	n. m. <i>death</i>
דְבָרָה	n. m. <i>honey</i>	נוֹגֵד	v. H. <i>to tell</i> , Ho. <i>to be told</i>
חַיִּים	n. m. pl. <i>life</i>	נוֹגֵד	v. K. N. <i>to approach</i>
חַצִּי	n. m. (<i>חַצִּי</i>) <i>half</i>	קְרַבָּה	n. f. <i>incense</i>
לְמַהּ?	לְמַהּ? <i>for what?</i> <i>why?</i>	רְחַמּוֹת	n. m. pl. <i>mercies</i> , <i>compassions</i> .
מְלֹאָרָה	n. m. <i>instruction</i>		

§ 57. *Ayin Doubled* (אַיִן) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סָבָב for סָבָב, סָבָב for סָבָב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סָבָב, סָבָב; הַטּוֹב, הַטּוֹב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יִסְבֵּב becomes יִמְרֵב or יִמְרָב, and יִתְבֵּב.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יִשְׁבֵב, יִשְׁבָּב; הַשְׁבֵּב, הַשְׁבָּב (comp. קְשַׁלְתָּה, קְשַׁלְתָּה); in the Hiphil, הַשְׁבִּיב, הַשְׁבִּיב (comp. יְקַטְּלָה, יְקַטְּלָה).

4. Although the letter, into which the second and third radicals have been contracted, represents two con-

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *b*, **שְׁבַח**, **רְשַׁבַּח**.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ׁ) in the preterite, and *e* (ׂ) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, *b*, **הַשְׁבַּתְהָ**; **וְשַׁבַּתְהָ**, **תְּשַׁבַּתְהָ**.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, **תְּשַׁבַּתְהָ**.

5. The Piel, Pual, and Hithpael sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as **שְׁבַעַל**, **הַשְׁבַּעַלְל**, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, **שְׁבַעַל**.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Convulsive and the vowel of the ultimate is shortened, **רְשַׁבַּב**, **וְרַשְׁבַּב**; **וְרַשְׁבַּב**.

VOCABULARY 20.

אָם	conj. <i>if</i>	בָּעֵל	n. m. <i>Baal, lord</i>
אָרַר	v. K. <i>to curse</i> ; Ho. <i>to be cursed</i>	אָלַל	v. K. <i>to roll</i>
		מְלַקֵּת	v. H. <i>to crush, pulverize</i>

בָּנָל v. H. *to begin*
 יְהוּדָה n. m. *Judah*
 יְהוּדִי n. m. *a Jew*
 מִצְרָה n. f. *cave*

סְבִבָּה v. K. *surround*
 פֶּה n. m. (const. פִּי) *mouth*
 פָּנִים n. m. pl. *face*.

§ 58. *Pe Yodh* (פֵּ) *Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יְבַשָּׂה; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יְקַרְבָּה, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יְשַׁבָּה; in a few instances Hhirik is preserved by giving Daghesh-forte to the second radical as in Pe Nun verbs, יְחַזֵּק, יְלַקֵּח.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, יְיַצְּבָה, יְיַצְּבֵה; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, חַזְגָּה, רַקְעָה.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Daghesh inserted in the second radical, יְשַׁבָּה.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

הַלְךָ follows the analogy of Pe Yodh verbs.

VOCABULARY 21.

אָרֶל	n. m. <i>tent</i>	יְדֻעַ	v. H. <i>to cause to know, let know</i>
אָחָב	n. m. <i>Ahab</i>	יְרַאַת	v. H. <i>to drive out</i>
אֵה	adv. <i>where?</i>	כִּסְאָה	n. m. (תָּה) <i>throne</i>
הַלְךָ	v. H. <i>to cause to go, lead</i>	מִדְבָּר	n. m. <i>wilderness</i>
יִבְשַׁ	v. K. <i>to be dry</i>	מִשְׁפָּט	n. m. <i>judgment</i> .

§ 59. *Ayin Vav* (אֲוֹן) and *Ayin Yodh* (אֲוֹן) Verbs, see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָוָם, where *ā* is in partial compensation for the contraction, מָתָה for מָתָּה. Active participle קָם for קָנוּת, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הָקָם for הָקָוִם, יָקָם for יָקָוִם, יָקָוִים for יָקָוִם, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel *u* or *i*, קָוִם, לִיְבָם, יְקָוִם, יְרִיבָם, the prefix usually taking the simplest of the long vowels, *ā*; *u* combined with a preceding or accompanying *a* forms *ō*, Kal abs. infin. קָוָם = *kāūm*, Niphal נָקָוָם for נָקָוָם.

3. In the first and second persons of the Niphal and Hiphil preterites, *ō* (וֹ) is inserted before the affixed terminations, and sometimes *ē* (וֵ.) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted *i* receives the accent, the preceding *i* is for euphony changed to *u*.

4. In the Kal and Hiphil species the apocopated future takes *o* and *e* in distinction from the ordinary future, which has *u* and *i*, *רִשְׁבָּה*, *רִשְׁבָּה*. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, *וִיְשַׁבְּ*, *וִיְשַׁבְּ*.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *u*, e. g. *גָּזֹעַ*, or as *u*, e. g. *קָוָם*.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. *קָוָם*, Pu. *קָוָם*, Hith. *הַקָּוָם*.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. *כָּלַלְלָל*, Pu. *כָּלַלְלָל*.

VOCABULARY 22.

אָרֶץ	n. f. <i>ground, land</i>	נֶעֶר	n. m. <i>young man</i>
אֵין	adv. <i>where?</i> only after	קָבֵר	v. K. <i>to bury</i> ; N. <i>to be buried</i>
מִן	<i>whence?</i>		
אֵא	adv. <i>whither?</i>	קְרָמָה	n. f. <i>former state</i>
בָּא	v. K. (fut. <i>יִבָּא</i>) <i>to come</i> ;	קִים	v. K. <i>to arise</i>
רִיב	v. K. <i>to contend</i>		
חָלַק	Hith. <i>to go for one's self, go about</i>	שִׁיבָּה	v. K. <i>to return</i> ; H. <i>to cause to return, bring back</i>
לִיז	v. K. <i>to lodge</i>		
מִתָּה	v. K. <i>to die</i> ; H. <i>to put</i>	הַפְּתָחָה	n. f. <i>handmaid. to death</i>

§ 60. *Lamedh Aleph* (אַלְמָד) Verbs, see Table XV.

1. Aleph, as the third radical of verbs, retains its con-

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where **א** as a guttural requires *a*, אָתָּה for אָתָּה.

3. Before syllabic affixes **א** quiesces in Kamets in the Kal preterite אָתָּה, except in those words which have Tsere as their proper vowel, אָתָּה. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

VOCABULARY 23.

אָרֶר n. <i>Ur</i>	אָתָּה v. K. <i>to find</i>
בָּרָא v. K. <i>to create</i>	אָמָּה n. f. <i>Mara</i> (<i>bitter</i>)
סָדוּר adj. <i>clean, pure</i>	נָעָמִי n. f. <i>Naomi</i> (<i>sweet</i>)
רָאַז v. K. <i>to go out</i> ; H. to bring out	אֵלִי n. m. <i>Eli</i>
כְּשֻׁלְּרִים n. m. pl. <i>Chaldees</i>	קָרְאָה v. K. <i>to call</i>
לְבָבָה n. m. (<i>לְבָבָה</i>) <i>heart</i>	רְהַמֶּתִים n. m. pl. <i>troughs</i>
מָלַל v. K. <i>to be full</i> ; N. to be filled; P. to fill	רָצַח v. K. <i>to run</i>
	שָׁכַב v. K. <i>to lie down</i>
	שְׁמוּאֵל n. m. <i>Samuel</i>

§ 61. *Lamedh He* (הָלֵד) Verbs, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle אָלֵד; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ה.

The futures and participles in ה.

The imperatives in **נ.**.

The absolute infinitives in **ה** or **הַ**.

The construct infinitives have the feminine ending **תִּ**.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms **נְנִי**), is commonly rejected, and its vowel given to the antecedent consonant, **נְלִי** for **נְלִי**.

3. Before personal endings beginning with a consonant the radical **נ** remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic **תִּ**, **עַשְׂתִּ**, which is commonly softened by an appended **ה**, **נְלִתְהָ**.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. **גָּלַיְ**, **גָּלַתְ**, from **גָּלַה**. The preterite 3 fem. takes its simple form, e. g. **גָּלַתְהָ** or **גָּלַתְהָ**.

6. The final vowel **ה**, is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. **יָגַל**, **וַיָּגַל** from **יָגַה**. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, **יָגַל** or **יָגַה** from **יָגַה**; Hiph. **וַיָּגַל**, **וַיָּגַה** from **יָגַה**.

7. The final vowel **ה** is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. **גַּל** for **גָּלַה**, **גַּלְהָ** for **הָגַלְהָ**, **הָגַלְהָ** for **הָגַלְהָ**.

הָהַתְ to be, fut. **יָהַתְהָ**, apoc. **יָהַיְ**, part. **חָהַתְ**.

חַיְתְ to live, fut. **יְחַיְתְהָ**, apoc. **יְחַיְיָ**.

VOCABULARY 24.

אַמְּתִים	adv. <i>truly, indeed</i>	בָּנָה	v. K. <i>to build</i>
כַּא	<i>how much more, or</i>	הָהַתְ	v. K. <i>to be</i>
<i>after a negative how</i>	יַנְדֵךְ	v. K.	<i>to go down, descend</i>

יְרוּשָׁלָם ¹	n. <i>Jerusalem</i>	שָׁמַע	v. K. <i>to make, do, N. to be done</i>
כְּאֶשְׁר	as		
כָּל	v. P. (כָּלְפָל) <i>to contain</i>	צְרֹר	v. P. <i>to command</i>
כְּלָה	v. P. <i>to complete, finish</i>	רָאַת	v. K. <i>to see, N. to be seen,</i>
מִשְׁׁה	n. f. <i>bed</i>	שְׁלָמָה	n. m. <i>Solomon</i>
צָלָה	v. K. <i>to go up, H. to bring up, offer</i>	שְׁלִירָה	adv. <i>a second time</i>
עַלְהָה	n. f. <i>burnt-offering</i>		

¹ Pointed as though it were written יְרוּשָׁלָם.

§ 62. *Doubly Imperfect Verbs.*

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both שָׁׁדָה and לָׁהֲ will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both שָׁׁרָה and לָׁהֲ, the שָׁׁ is invariably treated as a perfect consonant, and the לָׁהֲ peculiarities only are preserved.

§ 63. *Unusual Forms.*

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a שָׁׁדָה verb may appear with a לָׁהֲ form, or an שָׁׁרָה verb with an עָׁשָׂה form, or *vice versa*.

2. A few verbs of different classes adopt the peculiar שָׁׁפָע or שָׁׁפָע modes of forming the Piel, Pual, and Hithpael, inserting the vowel ə instead of the usual reduplication,

שׁרְשָׁ and שׁרְשָׁ, Piels of יְחִזְקָנָה and יְחִזְקָנָה from שׁרְשָׁ, or doubling the third radical in place of the second, e. g. בְּצָנוֹ, אַמְלָל, נְאָזָה (= אָזָה) from נְאָזָה (= אָזָה), הַשְׁתָּחָה (fut. וְשִׁתְּחָה, with Vav Conv. וְשִׁתְּחָה) from שׁתָּחָה, or reduplicating an entire syllable, e. g. הַמְּרַמְּרָה, סְתִּרְתִּרְתָּה.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נְגַנְּלָה, Niphal of Hithpael נְגַנְּרָה, נְגַנְּרָה : נְשִׁתְּחָה.

§ 64. Quadrilateral Verbs.

The number of quadrilateral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. Numerals, see Table XIX.

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עִשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָה n. f. *ephah*

חָזֶה n. m. *month*

נוֹחַ n. m. *Noah*

צָהָרָה n. m. *decade, ten*

פְּרָשָׁה n. m. *Pharaoh*

שָׁנָה n. f. (יָמִים) *year*

שְׁקָלָל n. m. *shekel*

§ 66. Separate Particles.

1. The longer particles, whether adverbs, prepositions, conjunctions, or interjections, are written as separate words.
2. The prepositions **אֶחָר** *after*, **אֶל** *to*, **עַד** *unto*, **עַל** *upon*, and **תְּחִנָּה** *under*, assume before suffixes the form of nouns in the masculine plural, e. g. **אֶחָרִים**, **אֶתְחִנָּה**; **בּּין** *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, **בִּיןּוֹתִים** and **בִּיןּוֹתִי**, **בִּיןּוֹתִים** and **בִּיןּוֹתִי**.
3. The preposition **אֶת** *with*, commonly becomes **אֶת** before suffixes, e. g. **אֶתְהָרִים**, **אֶתְחִנָּה**, and is thus distinguished from **אֶת** the sign of the definite object, which becomes **אֶתְהָרָה**, or before grave suffixes, **אֶתְהָרָה**, e. g. **אֶתְהָרָה**.

S Y N T A X .

§ 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, פָּלָלְתִּיכְוֹתְּרִיתָ פָּלָלְתִּים all her paths (are) *peace*, טָוָב הַלְּזָן the tree (was) *good*.
2. Or the verb הִיא to be, or the pronoun הִיא of the third person, may be used as a copula, הָאָרֶץ הִיְוָה תֹּהֶה the earth was *desolate*, הַנָּהָר הַרְבִּיאֵר הִיא פָּרָת the fourth river is *Euphrates*.

§ 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.
2. It is also prefixed to nouns employed in a generic or universal sense, הַזָּהָב *gold*, הַחֲכָמָה *wisdom*. So in comparisons, בְּקָרָן as a (lit. *the*) *nest*, Isa. 10:14.
3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took the* שָׁעִיר *the* *veil*, Gen. 24:65, i. e. the one which she had, *her* *veil*; or a demonstrative, as before words denoting time, הַיּוֹם *to-day*, הַשָּׁׁמֶן *this* *year*; or the sign of the vocative, הַמֶּלֶךְ *O* *king*!

§ 69. *Nouns definite without the Article.*

1. The following are definite without the article:—
 - (1) Proper nouns, which only receive it if they were originally appellatives.
 - (2) Nouns with pronominal suffixes.
 - (3) Nouns in the construct state before a definite noun.
2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.
2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בן חכם* *a wise son*, *הארץ הטובה* *the good land*.
3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוב הדבר* *the word is good*.

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *הדברים האלה* *these things*, *אלה* *these are the things*.
2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, **הַטּוֹבָה הַזֹּאת** *this good land.*

§ 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition **מִן** *from*, placed after the adjective or other word expressive of quality, **חֲכַמָּה מִמְּרָבִים** *wisdom is better than rubies*, lit. is good from rubies; **אֶתְּנָאֵל מִתְּפָנָל** *I will be greater than thou.*

2. The superlative degree may be expressed,

(1) By adding **כָל** *all* to the comparative particle **מִן**, **כָּדוֹל מִכָּלְבִּינְרָכִים** *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, **הַיִשְׁךְ בְּנָשָׁן** *O fairest among women*, lit. the fair one, etc.

§ 73. Numerals.

1. The cardinal **אֶחָד** *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20–90) or numbers compounded with them (21, etc.) are commonly put in the singular, **עָשָׂרִים שָׁבַע שָׁנִים** *twenty years and seven years.*

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun, **הַאֲרְבָּעִים** *the forty*, **הַיּוֹם** **אֲרְבָּעִים** *the forty days*.

§ 74. *Apposition.*

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, **הַבָּקָר הַמְּשֻׁבָּשׁ** *the oxen the brass*, i. e. *the brazen oxen*; **שְׁלֹשׁ סָאִים קְמָתָה** *three measures (consisting of) meal*.

§ 75. *The Construct State.*

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, **הַרְיָה בְּגִלְבָּעָן** *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, **מְלֹאת שָׁדָךְ** *the place where*, etc., particularly when the relative is itself omitted, **בְּיַד-הַשְׁלָמָךְ** *by the hand of (him whom) thou wilt send*; and even before the copulative, **חַכְמָה וְדִעָה** *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, **חַדְרָה יְהוָה** *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, אֲלֹתִים זָהָבֶת הַתִּיל the mighty men of valor, אֲלֹתִים זָהָבֶת his idols of gold.

6. The preposition לְ to, *belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַבַּיּוֹת לְאֶלְישָׁע the house of Elisha, הַצָּאן אֲשֶׁר לְאָבִיהָ her father's sheep.

§ 76. *Tenses of Verbs.*

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 77. *The Preterite.*

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God בָּרָא created.*

b. Relative to the present, i. e. the perfect, *what is this that צִדְקָתְךָ thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which צָלָא he had made.*

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord רָחַם shall have washed, etc.*

e. Conditional, except the Lord had left a remnant, *הַיְיָ we should have been as Sodom.*

f. Optative, *לִוָּמְתָה O that we had died,*

- g. Subjunctive, **לְמַעַן יְרָאֶהָם** *in order that ye might fear.*
2. The present, regarded as a continuation of the past, **צְמַדְּחָה** *I am thirsty*, prop. *I have been and still am thirsty.*
3. General truths, embodying the experience of the past, **אָנָּא יְדַעַת** *knoweth his owner*, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, **בָּבֶל נִפְלָה** *Babylon has fallen.*

§ 78. *The Future.*

The future tense is used in speaking of,

1. The future, whether it be,
 - a. Absolute, **אָשַׁה** *I will make.*
 - b. Relative to a past, *Elisha was fallen sick of his sickness, whereof יִמְתֹה he was to die.*
 - c. Conditional, *but (if it were my case)* **שְׁדַי** *I would seek unto God.*
 - d. Optative, expressing desire, determination, permission, or command, so **רְאָבֶדְךָ** *may all thine enemies perish*; *all that thou commandest us, נִעְשֶׂה* *we will do*; *of the fruit נִאֲכֶל we may eat*; *mine ordinances תִּשְׁמַרְךָ* *ye shall keep.*
 - e. Subjunctive, **לְמַעַן תִּבְרָכָה** *in order that my soul may bless thee.*
2. The present, when it is conceived of as extending into the future, *why חַבְּרִי weepest thou?* lit. *why wilt thou go on to weep?*
3. General truths, which are valid for all time to come, *righteousness קָדוֹם exalteth a nation*, it does so now and always will.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus Job יִעַשׂ did continually*, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then יִשְׁרָאֵל sings Moses*.

6. The future is idiomatically used with בְּלֹרֶם and בְּלֹא and *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing אַל not, to the apocopated future, אַל-לְתַעֲשֵׂה *harm not*.

§ 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

§ 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) בָּחַנְתָּ בְּחַנְתָּ *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, אָנֹרֶת not only *feared*, but *worthy to be feared*.

2. Active participles most commonly relate to the pres-

ent, or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot ישב בְּ שֹׂדֶם was sitting in the gate of Sodom.*

§ 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, *חִלַּל חִזְׁקִיל he was willing, he walked*, for *he was willing to walk*, or *walked willingly*.

§ 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle **מִן**.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive **מִן**.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house אֲדָמָה אֲדָמִים was full of men, *they went out (of) the city.*

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, *he was diseased in his feet.*

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

§ 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, *viz.:*

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, *וַיַּרְגַּמְתִּי אֲלֹהָיו אֶבֶן and they overwhelmed him with stones, וַיִּצְאֶר אֲדָמָה אֶלְמָם שָׁפֵר and he formed the man of dust.*

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

§ 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

§ 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

§ 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, **הַשָּׁנָה הַשָּׁנָה** *year by year*, plurality, **הַרְבָּה** *generation and generation*, i. e. *many generations*, or emphasis and intensity, **עַמְקָעַמְקָעַ** *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, **תָּמֹת תָּמֹת** *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou* **אֲשֶׁר בְּתַחְתָּךְ** *whom I have chosen*, **זֶרֶשֶׁר** **זֶרֶשֶׁר** *whose seed*.

2. When the relative is preceded by **תְּ** the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* **אֲשֶׁר עָשָׂה** *(who) made him*.

4. The demonstrative **הַ** or **זֶ** is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative **וְ** is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהִיָּה, *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וְיּוֹם אֲרָבָה אֶבְרָהָם Abraham lifted up his eyes.

GRAMMATICAL TABLES.

I. THE LETTERS, §1.

Order.	Forms and Equivalents.	Names.	Rabbincal Alphabet.	Numerical values.
1	א	אֵלֶף Áleph	א	1
2	ב	בֵּית Béth	ב	2
3	ג	גִּימֶל Gi'-mel	ג	3
4	ד	דָּלֶת Dā'-leth	ד	4
5	ה	הֵא Hē	ה	5
6	ו	וֵוֵי Vāv	ו	6
7	ז	זָאִין Záyin	ז	7
8	ח	חֵת Hhēth	ח	8
9	ט	טֵת Tēth	ט	9
10	י	יְוֵד Yōdh	י	10
11	כ	כָּפֵה Kaph	כ	20
12	ל	לָאַמְדֵּד Lā'-medh	ל	30
13	מ	מֵם Mēm	מ	40
14	נ	נָוֵן Nūn	נ	50
15	ס	סָאַמְךָה Sā'-mekh	ס	60
16	ע	לְאַיִן Áyin	ע	70
17	פ	פֵּאַה Pe	פ	80
18	צ	צָהָה Tsā'-dhē	צ	90
19	ק	קֹופֵה Kōph	ק	100
20	ר	רֵישָׁה Rēsh	ר	200
21	ש	שֵׁין Shīn	ש	300
22	ת	תֵּאוֹת Tāv	ת	400

II. CLASSIFICATION OF THE LETTERS, § 2.

1.	2.
Gutturals, אֵחָה	Weak, אֵרָה
Palatals, קֵבִי	{ אֵחָה Gutturals.
Linguals, חֵנְלָטָה	Medium, רֵבָם
Dentals, שֵׁצְסָה	{ מֵלָסָה Liquids.
Labials, פֵּמְבָּבָה	{ צֵסָה Sibilants.
shares the peculiarities of the Gutturals.	Strong, בֵּבָבָה Aspirates and Strong, קֵבָבָה Mutes.

3.

Serviles אַיְתָן מְשָׁה וְכָלְבָּה. Radicals the rest of the Alphabet.

THE POINTS, § 4.

Long Vowels.	Short Vowels.	Doubtful Vowels.
Kā'mets ā ־	Páttahh	ă ־ Hhi'rik ־ i or ī
Tsē're ē ־	Séghol	ē ־ Shū'rek ־ ū or ū
Hhō'lem ō ־	Kā'mets-Hhātūph ḥ ־	Kib'butz ־

Pronounce ā as in *father*, ē as in *fat*, ī as in *there*, ū as in *met*, ī as in *machine*, ū as in *pin*, ū as in *note*, ḥ as in *not*, ū as in *rule*, ū as in *full*.

§ 7. Simple Sh'va ־ silent or vocal.

Compound Sh'vas	{ Hhātēph-Pattahh ־ ; thus מֹדֵח "mōdh".
	{ Hhātēph-Seghol ־ ; thus אָמֵר 'mōr.
	{ Hhātēph-Kamets ־ ; thus אָנֵי 'nī.

§ 8. Pattahh-furtive ־ with ע, ח or נ at the end of words.

§ 12. Daghesh-lene in בְּגְדְּבְּרְתְּנְךְ removes aspiration.

§ 13. Daghesh-forte doubles; not found in אְחָתְּנְךְ, rarely in נְ.

§ 14. Mappik in final נ when a consonant.

§ 15. Raphe ־ opposite of Daghesh-lene, Daghesh-forte, or Mappik.

§ 21. Makkeph (־) connects words.

§ 22. Metheg ־ second syllable before the accent.

III. THE ACCENTS, § 16.

DISJUNCTIVES.

CLASS I. *Emperors.*

1. SiHuk	(,)	סִּילָּעַ
2. Athnahh	(,)	אַתְּנָהָהּ

CLASS II. *Kings.*

3. S'gholta	(^)	סְּגַלְתָּהּ postp.
4. Zaképh Katón	(:)	זָקֵף קָטוֹן
5. Zaképh Gadhol	(")	זָקֵף גָּדוֹל
6. Tiphhha	(,)	טִפְחָה

CLASS III. *Dukes.*

7. R'bhr	(`)	רְבִירָה
8. Shalsheleth	(^)	שְׁלַשְׁלֵתָהּ
9. Zarka	(~)	זָרָקָהּ postp.
10. Pashta	(`)	פָּשְׁתָאָהּ postp.
11. Y'thIbh	(,)	וְתִּיחַבְּ prep.
12. T'bhr	(,)	תְּבִירָה

CLASS IV. *Counts.*

13. Pazer	(")	פָּזֵרָה
14. Karne Phara	(")	כָּרְנִי פָּרָה
15. T'lisha Gh'dhola	(')	תְּלִישָׁהָ גָּדוֹלָהּ prep.
16. Geresh	(`)	גְּרֵשָׁהּ
17. G'rashayim	(")	גְּרַשְׁיִם
18. P'slk	(`)	פְּסִילָהּ

CONJUNCTIVES. *Servants.*

19. Merka	(,)	מְרֵקָהּ
20. Munahh	(,)	מְינָהּ
21. Merka Kh'phala	(,)	מְרֵקָהּ בְּפִלָּהָהּ
22. Mahpakh	(,)	מְרֵקָהּ
23. Darga	(,)	דְּרֵגָהּ
24. Kadhma	(`)	קְרֵדָהּ
25. Yerahh ben Yomo	(,)	יְרָהָהּ בֶּן־יּוֹמָהּ
26. T'lisha K'tanna	(^)	תְּלִישָׁהָ קְטַנָּהּ postp.

IV. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, §§ 27, 28.

Primary form,

בְּ בְּ לְ רְ

Before vowelless Consonants,

בְּ בְּ לְ רְ*

Before Gutturals with Compound Sh'va, *the corresponding short vowel.*

Before monosyllables and accented syllables, † בְּ בְּ לְ רְ

With the contracted article, *the vowel of the article.*

* Also before the labials בּ, בּ, and בּ, but רְ before vowelless Yodh.

† With the interrogative בְּאָתָה, בְּאָתָה, בְּאָתָה or בְּאָתָה.

THE PREPOSITION בְּ, HE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE הָ.

Before strong consonants,

מְהָ מְהָ מְהָ מְהָ

Before vowelless consonants and strong gutturals,

מְהָ מְהָ מְהָ מְהָ

Before weak gutturals,

מְהָ מְהָ מְהָ מְהָ

Before gutturals with Kamets,

מְהָ מְהָ מְהָ מְהָ

* But with a disjunctive accent commonly רְ.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בְּנִי	לְבָנִי	בְּמָנוֹנִי	בְּמָנִיר, בְּמָנִיר, מָנִיר
2 m.	בְּנָה, בְּנָה	לְבָנָה, בְּנָה	בְּמָנוֹךְ	בְּמָנוֹךְ, בְּמָנוֹךְ
2 f.	בְּנָה	לְבָנָה	—	בְּמָנוֹה
3 m.	בָּנָה	לְבָנָה	בְּמָנוֹה	בְּמָנוֹה, בְּמָנוֹה, בְּמָנוֹה
3 f.	בָּנָה	לְבָנָה	בְּמָנוֹה	בְּמָנוֹה

PLURAL.

1 c.	בְּנִים	לְבָנִים	בְּמָנוֹנִים	בְּמָנוֹנִים
2 m.	בְּנָהִים	לְבָנָהִים	בְּמָנוֹהִים	בְּמָנוֹהִים
2 f.	בְּנָהִים	לְבָנָהִים	—	—
3 m.	בָּנָהִים	לְבָנָהִים	בְּמָנוֹהִים	בְּמָנוֹהִים, בְּמָנוֹהִים
3 f.	בָּנָהִים	לְבָנָהִים	—	—

V. PERSONAL PRONOUNS, § 29.

SINGULAR.			PLURAL.		
1. I	אֲנִי	אֲנָכִי	We	אֲנוּ	אֲנוּ, נָחָנִי
2. { Thou <i>m.</i>	תְּ	תְּ	Ye <i>m.</i>	אַنְתָּם	אַנְתָּם
{ Thou <i>f.</i>	תְּ	תְּ	Ye <i>f.</i>	אַנְתָּךְ	אַנְתָּךְ
3. { He	הָ	הָ	They <i>m.</i>	אֲנָשִׁים	אֲנָשִׁים
{ She	הָ	הָ	They <i>f.</i>	אֲנָשִׁין	אֲנָשִׁין

SUFFIXES.

Simple.	With union Vowels of Verba.	With Sing. Nouns.	With Dual and Plur. Nouns.
1. <i>a.</i> יִ	יִ (נִי)	יִ	יִ
<i>pl.</i> נִ	נִ (נִי)	נִי	נִי
2. <i>m.</i> תְּ (כְּ)	תְּ (כְּ) תְּ (כְּ) תְּ (כְּ)	תְּ (כְּ)	תְּ (כְּ)
<i>pl.</i> כְּ	כְּ	כְּ	כְּ
2. <i>f.</i> תְּ (כְּ)	תְּ, תְּ, תְּ	תְּ	תְּ
<i>pl.</i> כְּ	כְּ	כְּ	כְּ
3. <i>m.</i> הָ (סָהָ)	הָ, הָ, הָ (סָהָ)	הָ (סָהָ)	הָ (סָהָ), יְ (וְהָיָה)
<i>pl.</i> סָ	סָ, סָ, סָ (מָ)	סָ	סָ, יְ (וְיָמָם)
3. <i>f.</i> הָ (סָהָ)	הָ, הָ, הָ (סָהָ)	הָ	הָ, יְ (וְיָמָם)
<i>pl.</i> סָ	סָ, סָ, סָ (מָ)	סָ	סָ, יְ (וְיָמָם)

DEMONSTRATIVE.

Masc. *Fem.* *Common.*
SING. זה (זֶה) זאת (זֶה, זֶה) this. PLUR. אלה (אֵלֶּה), these.

RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form שֶׁ (שֶׁ, שֶׁ, שֶׁ)

INTERROGATIVE AND INDEFINITE.

שַׁ *who?* or *whoever.* מה *what?* or *whatever.*

VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act. Kal קָטַל *to kill.*
2. " pass. Niphal גָּמַת *to be killed.*
3. Intensive act. Piēl קָטַל *to kill many or to massacre.*
4. " pass. Pual קָטַל *to be massacred.*
5. Causative act. Hiphil חַקְטַּל *to cause to kill.*
6. " pass. Hophal חַקְטָּל *to be caused to kill.*
7. Reflexive Hithpaēl חַקְטַּל *to kill one's self.*

VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָפַל	גָּנְקָפַל	קָפַל	קָפַל
	3 f.	קָפַתְּהָ	גָּנְקָפַתְּהָ	קָפַתְּהָ	קָפַתְּהָ
	2 m.	קָפַלְתָּ	גָּנְקָפַלְתָּ	קָפַלְתָּ	קָפַלְתָּ
	2 f.	קָפַלְתָּהָ	גָּנְקָפַלְתָּהָ	קָפַלְתָּהָ	קָפַלְתָּהָ
	1 c.	קָפַלְתִּי	גָּנְקָפַלְתִּי	קָפַלְתִּי	קָפַלְתִּי
Plur.	3 c.	קָפַלְתָּגָם	גָּנְקָפַלְתָּגָם	קָפַלְתָּגָם	קָפַלְתָּגָם
	2 m.	קָפַלְתָּגָם	גָּנְקָפַלְתָּגָם	קָפַלְתָּגָם	קָפַלְתָּגָם
	2 f.	קָפַלְתָּגָתָהָן	גָּנְקָפַלְתָּגָתָהָן	קָפַלְתָּגָתָהָן	קָפַלְתָּגָתָהָן
	1 c.	קָפַלְתָּגָתִי	גָּנְקָפַלְתָּגָתִי	קָפַלְתָּגָתִי	קָפַלְתָּגָתִי
INFIN.	absol.	קָפֹל	הַקָּפֹל	קָפֹל	קָפֹל
	constr.	קָפֹל	הַקָּפֹל	קָפֹל	קָפֹל()
FUT.	3 m.	יִקְפַּל	יִקְפַּל	יִקְפַּל	יִקְפַּל
	3 f.	תִּקְפַּל	תִּקְפַּל	תִּקְפַּל	תִּקְפַּל
	2 m.	תִּקְפַּל	תִּקְפַּל	תִּקְפַּל	תִּקְפַּל
	2 f.	תִּקְפַּלְיָהָן	תִּקְפַּלְיָהָן	תִּקְפַּלְיָהָן	תִּקְפַּלְיָהָן
	1 c.	אַקְפַּל	אַקְפַּל	אַקְפַּל	אַקְפַּל
Plur.	3 m.	יִקְפַּלָּגָם	יִקְפַּלָּגָם	יִקְפַּלָּגָם	יִקְפַּלָּגָם
	3 f.	תִּקְפַּלָּגָם	תִּקְפַּלָּגָם	תִּקְפַּלָּגָם	תִּקְפַּלָּגָם
	2 m.	תִּקְפַּלָּגָם	תִּקְפַּלָּגָם	תִּקְפַּלָּגָם	תִּקְפַּלָּגָם
	2 f.	תִּקְפַּלָּגָתָהָן	תִּקְפַּלָּגָתָהָן	תִּקְפַּלָּגָתָהָן	תִּקְפַּלָּגָתָהָן
	1 c.	תִּקְפַּלָּגָתִי	תִּקְפַּלָּגָתִי	תִּקְפַּלָּגָתִי	תִּקְפַּלָּגָתִי
IMPER.	2 m.	קָפֶל	הַקָּפֶל	קָפֶל	קָפֶל
	2 f.	קָפֶלי	הַקָּפֶלי	קָפֶלי	קָפֶלי
Plur.	2 m.	קָפֶלָגָם	הַקָּפֶלָגָם	קָפֶלָגָם	wanting
	2 f.	קָפֶלָגָתָהָן	הַקָּפֶלָגָתָהָן	קָפֶלָגָתָהָן	
PART.	act.	קָפֶל	בָּקָפֶל	בָּקָפֶל	בָּקָפֶל
	pass.	קָפֶלָגָל	בָּקָפֶלָגָל	בָּקָפֶלָגָל	מִקְפַּלָּגָל

PERFECT VERBS, §§ 33–38.

VII. PARADIGM OF THE PERFECT

SINGULAR.

1 com.	2 masc.	2 fem.	3 masc.	3 fem.
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KAL PRETERITE.

SING. 3 masc.	קָטַלְלִי	קָטַלְךָ	קָטַלְךָ	קָטַלְתָּךְ	קָטַלְתָּךְ
3 fem.		קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּךְ
2 masc.	קָטַלְתָּךְ	—	—	קָטַלְתָּךְ	קָטַלְתָּךְ
2 fem.	קָטַלְתָּךְ	—	—	קָטַלְתָּךְ	קָטַלְתָּךְ
1 com.	—	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּךְ
PLUR. 3 com.	קָטַלְנוּ	קָטַלְךָ	קָטַלְךָ	קָטַלְתָּךְ	קָטַלְתָּךְ
2 masc.	קָטַלְתָּנוּ	—	—	קָטַלְתָּנוּ	קָטַלְתָּנוּ
1 com.	—	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ

INFINITIVE.

	קָטַלְלִי	קָטַלְךָ	קָטַלְךָ	קָטַלְתָּךְ	קָטַלְתָּךְ
	קָטַלְלִי	—	—	—	—

FUTURE.

SING. 3 masc.	יַקְטַלְלִי	יַקְטַלְךָ	יַקְטַלְךָ	יַקְטַלְתָּךְ	יַקְטַלְתָּךְ
	יַקְטַלְלִי	—	—	—	—
PLUR. 3 masc.	יַקְטַלְנוּ	יַקְטַלְךָ	יַקְטַלְךָ	יַקְטַלְתָּךְ	יַקְטַלְתָּךְ

IMPERATIVE.

SING. 2 masc.	קָטַלְלִךְ	—	—	קָטַלְדָּךְ	קָטַלְתָּךְ
	—	—	—	—	—

PIEL PRETERITE.

SING. 3 masc.	קָטַלְלִיךְ	קָטַלְךָ	קָטַלְךָ	קָטַלְתָּךְ	קָטַלְתָּךְ
	—	—	—	—	—

HIPHIL PRETERITE.

SING. 3 masc.	הַקְטִילָה	הַקְטִילָךְ	הַקְטִילָךְ	הַקְטִילָתָךְ	הַקְטִילָתָךְ
	—	—	—	—	—

VERBS WITH SUFFIXES, § 42.

PLURAL.

1 com.

2 masc.

2 fem.

3 masc.

3 fem.

קָטַלְנָה

קָטַלְכֶם

קָטַלְנָה

קָטַלְכֶם

קָטַלְנָה

קָטַלְתָּהָנָה

קָטַלְתָּהָנָם

קָטַלְתָּהָנָה

קָטַלְתָּהָנָם

קָטַלְתָּהָנָה

קָטַלְתָּנָהָנָה

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קָטַלְתָּנָהָנָם

קָטַלְתָּנָהָנָה

קָטַלְתָּנָהָנָה

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קָטַלְתָּנָהָנָם

קָטַלְתָּנָהָנָה

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קָטַלְזִיכֶם

קָטַלְזִיכָּהָנָה

קָטַלְזִיכָּהָנָם

קָטַלְזִיכָּהָנָה

קָטַלְזִיכָּהָנָה

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קָטַלְזִיכָּהָנָם

קָטַלְזִיכָּהָנָה

—

קָטַלְזִיכָּהָנָם

קָטַלְזִיכָּהָנָה

קָטַלְזִיכָּהָנָם

קָטַלְזִיכָּהָנָה

קָטַלְנָה

קָטַלְכֶם

קָטַלְנָה

קָטַלְכֶם

קָטַלְנָה

יְקָטַלְנָה

יְקָטַלְכֶם

יְקָטַלְנָה

יְקָטַלְכֶם

יְקָטַלְנָה

יְקָטַלְנָה

יְקָטַלְכֶם

יְקָטַלְנָה

יְקָטַלְכֶם

יְקָטַלְנָה

קָטַלְנָה

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קָטַלְכֶם

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קָטַלְנָה

קָטַלְכֶם

קָטַלְנָה

קָטַלְכֶם

קָטַלְנָה

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	נָא FUT.
PRET. 3 m.	עָמַד	נָעַמַּד	הָעַמֵּיד	הָעַמְלֵד	יָאַבֵּל
3 f.	עָמַדָּה	נָעַמְרָה	הָעַמְרָה	הָעַמְלָה	תָּאַבֵּל
2 m.	עָמַדָּת	נָעַמְדָּת	הָעַמְדָּת	הָעַמְלָת	תָּאַבְּלָת
2 f.	עָמַדָּת	נָעַמְדָּת	הָעַמְדָּת	הָעַמְלָת	תָּאַבְּלָת
1 c.	עָמַדָּץ	נָעַמְרָץ	הָעַמְרָץ	הָעַמְלָץ	אַבְּלָץ
Plur.	3 c.	עָמְדוּ	נָעַמְדוּ	הָעַמְדוּ	יָאַבְּלָדוּ
2 m.	עָמְדוּם	נָעַמְדוּם	הָעַמְדוּם	הָעַמְלָדוּם	תָּאַבְּלָדוּם
2 f.	עָמְדוּן	נָעַמְדוּן	הָעַמְדוּן	הָעַמְלָדוּן	תָּאַבְּלָדוּן
1 c.	עָמְדוּתָא	נָעַמְדוּתָא	הָעַמְדוּתָא	הָעַמְלָדוּתָא	תָּאַבְּלָדוּתָא
					נָאַבְּלָה
INFIN. Absol.	עָמֹד	נָעַמְד	הָעַמֵּד	הָעַמְד	
Constr.	עָמֹד	נָעַמְד	הָעַמֵּיד	הָעַמְד	
FUT. 3 m.	יָעַמְד	יָעַמְרָד	יָעַמְלֵד	יָעַמְד	KAL (fut. a.)
3 f.	יָעַמְד	יָעַמְלֵד	יָעַמְלֵד	יָעַמְלֵד	יָהּוֹד
2 m.	יָעַמְד	יָעַמְלֵד	יָעַמְלֵד	יָעַמְלֵד	יָהּוֹד
2 f.	יָעַמְדָּרִי	יָעַמְלֵדָרִי	יָעַמְלֵדָרִי	יָעַמְלֵדָרִי	יָהּוֹדָרִי
1 c.	אָזְמָדָרִי	אָזְמָדָרִי	אָזְמָדָרִי	אָזְמָדָרִי	אָזְמָדָרִי
Plur.	3 m.	יָעַמְדוּ	יָעַמְדוּ	יָעַמְדוּ	יָהּוֹדוּ
3 f.	יָעַמְדוּתָא	יָעַמְדוּתָא	יָעַמְדוּתָא	יָעַמְדוּתָא	יָהּוֹדוּתָא
2 m.	יָעַמְדוּ	יָעַמְדוּ	יָעַמְדוּ	יָעַמְדוּ	יָהּוֹדוּ
2 f.	יָעַמְדוּתָא	יָעַמְדוּתָא	יָעַמְדוּתָא	יָעַמְדוּתָא	יָהּוֹדוּתָא
1 c.	נָעַמְד	נָעַמְד	נָעַמְד	נָעַמְד	נָהּוֹד
IMPER. 2 m.	עָמֹד	הָעַמֵּד	הָעַמֵּד		הּוֹד

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	בָּאֵל	בָּאֵל	בָּאֵל	בָּאֵל	הַחְבָּאֵל
3 f.	בָּאֵה	בָּאֵה	בָּאֵה	בָּאֵה	הַחְבָּאֵה
2 m.	בָּאֵלֶת	בָּאֵלֶת	בָּאֵלֶת	בָּאֵלֶת	הַחְבָּאֵלֶת
2 f.	בָּאֵלֶת	בָּאֵלֶת	בָּאֵלֶת	בָּאֵלֶת	הַחְבָּאֵלֶת
1 c.	בָּאֵלֶיךָ	בָּאֵלֶיךָ	בָּאֵלֶיךָ	בָּאֵלֶיךָ	הַחְבָּאֵלֶיךָ
Plur.	3 c.	בָּאֵינוֹ	בָּאֵינוֹ	בָּאֵינוֹ	הַחְבָּאֵינוֹ
2 m.	בָּאֵלֶתֶם	בָּאֵלֶתֶם	בָּאֵלֶתֶם	בָּאֵלֶתֶם	הַחְבָּאֵלֶתֶם
2 f.	בָּאֵלֶנָּן	בָּאֵלֶנָּן	בָּאֵלֶנָּן	בָּאֵלֶנָּן	הַחְבָּאֵלֶנָּן
1 c.	בָּאֵלֶנֶת	בָּאֵלֶנֶת	בָּאֵלֶנֶת	בָּאֵלֶנֶת	הַחְבָּאֵלֶנֶת
INFIN. <i>Absoł.</i>	בָּאֵל	הַבָּאֵל	בָּאֵל		
<i>Constr.</i>	בָּאֵל	הַבָּאֵל	בָּאֵל		הַחְבָּאֵל
FUT. 3 m.	יָבָאֵל	יָבָאֵל	יָבָאֵל	יָבָאֵל	יָחְבָאֵל
3 f.	יָבָאֵל	יָבָאֵל	יָבָאֵל	יָבָאֵל	יָחְבָאֵל
2 m.	יָבָאֵל	יָבָאֵל	יָבָאֵל	יָבָאֵל	יָחְבָאֵל
2 f.	יָבָאֵלי	יָבָאֵלי	יָבָאֵלי	יָבָאֵלי	יָחְבָאֵלי
1 c.	אָבָאֵל	אָבָאֵל	אָבָאֵל	אָבָאֵל	אָחְבָאֵל
Plur.	3 m.	יָבָאֵלוֹ	יָבָאֵלוֹ	יָבָאֵלוֹ	יָחְבָאֵלוֹ
3 f.	יָבָאֵלֶנָּה	יָבָאֵלֶנָּה	יָבָאֵלֶנָּה	יָבָאֵלֶנָּה	יָחְבָאֵלֶנָּה
2 m.	יָבָאֵלֶנָּה	יָבָאֵלֶנָּה	יָבָאֵלֶנָּה	יָבָאֵלֶנָּה	יָחְבָאֵלֶנָּה
2 f.	יָבָאֵלֶנָּה	יָבָאֵלֶנָּה	יָבָאֵלֶנָּה	יָבָאֵלֶנָּה	יָחְבָאֵלֶנָּה
1 c.	בָּאֵל	בָּאֵל	בָּאֵל	בָּאֵל	בָּחְבָאֵל
IMPER. 2 m.	בָּאֵל	הַבָּאֵל	בָּאֵל		הַחְבָּאֵל
2 f.	בָּאֵלי	הַבָּאֵלי	בָּאֵלי	wanting	הַחְבָּאֵלי
Plur. 2 m.		הַבָּאֵלוֹ	בָּאֵלוֹ		הַחְבָּאֵלוֹ
2 f.	בָּאֵלה	הַבָּאֵלה	בָּאֵלה		הַחְבָּאֵלה
PART. <i>Act.</i>		בָּאֵל	בָּאֵל		מִתְחָבֵאל
<i>Pass.</i>		בָּאֵל	בָּאֵל		בָּאֵל

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 8 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחָה	הִשְׁלִיחָה
8 f.	שָׁלַחוּ	נִשְׁלַחוּ	שָׁלַחוּ	הִשְׁלִיחָה	הִשְׁלִיחָה
2 m.	שָׁלַחַת	נִשְׁלַחַת	שָׁלַחַת	הִשְׁלִיחַת	הִשְׁלִיחַת
2 f.	שָׁלַחַת	נִשְׁלַחַת	שָׁלַחַת	הִשְׁלִיחַת	הִשְׁלִיחַת
1 c.	שָׁלַחַת	נִשְׁלַחַת	שָׁלַחַת	הִשְׁלִיחַת	הִשְׁלִיחַת
Plur. 8 o.	שָׁלַחוּ	נִשְׁלַחוּ	שָׁלַחוּ	הִשְׁלִיחָה	הִשְׁלִיחָה
2 m.	שָׁלַחוּם	נִשְׁלַחוּם	שָׁלַחוּם	הִשְׁלִיחָם	הִשְׁלִיחָם
2 f.	שָׁלַחוּן	נִשְׁלַחוּן	שָׁלַחוּן	הִשְׁלִיחָן	הִשְׁלִיחָן
1 c.	שָׁלַחוּנָה	נִשְׁלַחוּנָה	שָׁלַחוּנָה	הִשְׁלִיחָנָה	הִשְׁלִיחָנָה
INFIN. Absol.	שְׁלַחַת	נִשְׁלַחַת	שְׁלַחַת	הִשְׁלִיחָה	—
Constr.	שְׁלַחַת	הִשְׁלַחַת	שְׁלַחַת	הִשְׁלִיחָה	הִשְׁלִיחָה
FUT. 8 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחָה	יִשְׁלִיחָה
8 f.	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלִיחָה	יִשְׁלִיחָה
2 m.	יִשְׁלַחוֹת	יִשְׁלַחוֹת	יִשְׁלַחוֹת	יִשְׁלִיחָה	יִשְׁלִיחָה
2 f.	יִשְׁלַחוֹת	יִשְׁלַחוֹת	יִשְׁלַחוֹת	יִשְׁלִיחָה	יִשְׁלִיחָה
1 c.	יִשְׁלַחוֹת	יִשְׁלַחוֹת	יִשְׁלַחוֹת	יִשְׁלִיחָה	יִשְׁלִיחָה
Plur. 8 m.	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלִיחָה	יִשְׁלִיחָה
8 f.	יִשְׁלַחוֹתָה	יִשְׁלַחוֹתָה	יִשְׁלַחוֹתָה	יִשְׁלִיחָה	יִשְׁלִיחָה
2 m.	יִשְׁלַחוֹתָה	יִשְׁלַחוֹתָה	יִשְׁלַחוֹתָה	יִשְׁלִיחָה	יִשְׁלִיחָה
2 f.	יִשְׁלַחוֹתָה	יִשְׁלַחוֹתָה	יִשְׁלַחוֹתָה	יִשְׁלִיחָה	יִשְׁלִיחָה
1 c.	יִשְׁלַחוֹתָה	יִשְׁלַחוֹתָה	יִשְׁלַחוֹתָה	יִשְׁלִיחָה	יִשְׁלִיחָה
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁלַח
2 f.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלִיחָה	הִשְׁלִיחָה
Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלִיחָה	הִשְׁלִיחָה
2 f.	שְׁלַחוּתָה	הִשְׁלַחוּתָה	שְׁלַחוּתָה	הִשְׁלִיחָה	הִשְׁלִיחָה
PART. Act.	שְׁלַחַת	מִשְׁלַחַת	מִשְׁלַחַת	מִשְׁלִיחָה	מִשְׁלִיחָה
Pass.	שְׁלַחַת	נִשְׁלַחַת	שְׁלַחַת	הִשְׁלִיחָה	הִשְׁלִיחָה

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	שָׁבַע	שָׁבַע	הָשַׁבֵּעַ	שָׁבַע	שָׁבַע
3 f.	נָגַעֲנָה	נָגַעֲנָה	הָנַגְעֵנָה	נָגַעֲנָה	נָגַעֲנָה
2 m.	שָׁבַעַת	שָׁבַעַת	הָשַׁבְעַת	שָׁבַעַת	שָׁבַעַת
2 f.	שָׁבַעַת	שָׁבַעַת	הָשַׁבְעַת	שָׁבַעַת	שָׁבַעַת
1 c.	שָׁבַעַנְתִּי	שָׁבַעַנְתִּי	הָשַׁבְעַנְתִּי	שָׁבַעַנְתִּי	שָׁבַעַנְתִּי
Plur.	נָגַעֲנוּ	נָגַעֲנוּ	הָנַגְעֵנוּ	נָגַעֲנוּ	נָגַעֲנוּ
2 m.	נָגַעֲתָם	נָגַעֲתָם	הָנַגְעֵתָם	נָגַעֲתָם	נָגַעֲתָם
2 f.	נָגַעֲתָנוּ	נָגַעֲתָנוּ	הָנַגְעֵתָנוּ	נָגַעֲתָנוּ	נָגַעֲתָנוּ
1 c.	נָגַעֲתָנוּ	נָגַעֲתָנוּ	הָנַגְעֵתָנוּ	נָגַעֲתָנוּ	נָגַעֲתָנוּ
INFIN. <i>Abol.</i>	שָׁבַעַת	הָשַׁבְעַת	הָשַׁבְעַת	שָׁבַעַת	שָׁבַעַת
<i>Constr.</i>	שָׁבַעַת	הָשַׁבְעַת	הָשַׁבְעַת	שָׁבַעַת	שָׁבַעַת
FUT. 3 m.	יָשַׁבַּע	יָשַׁבַּע	יָשַׁבְּעַת	יָשַׁבַּע	יָשַׁבַּע
3 f.	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה
2 m.	יָשַׁבַּע	יָשַׁבַּע	יָשַׁבְּעַת	יָשַׁבַּע	יָשַׁבַּע
2 f.	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה
1 c.	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה
Plur.	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה
3 f.	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה
2 m.	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה
2 f.	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה
1 c.	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה	יָשַׁבְּעָה
IMPER. 2 m.	שְׁבַע	שְׁבַע	הָשְׁבַּע	שְׁבַע	שְׁבַע
2 f.	שְׁבַעַת	שְׁבַעַת	הָשְׁבַּעַת	שְׁבַעַת	שְׁבַעַת
Plur.	שְׁבַעַת	שְׁבַעַת	הָשְׁבַּעַת	שְׁבַעַת	שְׁבַעַת
2 f.	שְׁבַעַת	שְׁבַעַת	הָשְׁבַּעַת	שְׁבַעַת	שְׁבַעַת
PART. <i>Act.</i>	שָׁבַע	שָׁבַע	מִשְׁבַּעַת	שָׁבַע	שָׁבַע
<i>Pass.</i>	נָגַעֲשָׁה	נָגַעֲשָׁה	נָגַעֲשָׁה	נָגַעֲשָׁה	נָגַעֲשָׁה

XII. PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
Part. 3 m.	סָבֵב	סָבֵב	נָסַב	סָבַב
3 f.	סָבָבָה	סָבָה	נָסַבָּה	סָבַבָּה
2 m.	(סָבָבָתּ)	סָבָתּ	נָסַבָּתּ	סָבַבָּתּ
2 f.	(סָבָבָתּ)	סָבָתּ	נָסַבָּתּ	סָבַבָּתּ
1 c.	סָבָבָתּי	סָבָבָתּי	נָסַבָּתּי	סָבַבָּתּי
Plur. 3 c.	סָבָבָיו	סָבָבָיו	נָסַבָּיו	סָבַבָּיו
2 m.	(סָבָבָתּוֹם)	סָבָבָתּוֹם	נָסַבָּתּוֹם	סָבַבָּתּוֹם
2 f.	(סָבָבָתּוֹן)	סָבָבָתּוֹן	נָסַבָּתּוֹן	סָבַבָּתּוֹן
1 c.	סָבָבָתּוֹנָה	סָבָבָתּוֹנָה	נָסַבָּתּוֹנָה	סָבַבָּתּוֹנָה
INFIN. Absol.	סָמַזֵּב	סָבֵב	הַסָּמַזֵּב	סָמַזֵּב
Constr.	סָבָבָה	סָבָבָה	הַסָּבָבָה	סָבָבָה
FUT. 3 m.	יָסַבֵּב	יָסַבֵּב	יָסַבֵּב	יָסַבֵּב
3 f.	תָּסַבֵּב	תָּסַבֵּב	תָּסַבֵּב	תָּסַבֵּב
2 m.	תָּסַבֵּבּ	תָּסַבֵּבּ	תָּסַבֵּבּ	תָּסַבֵּבּ
2 f.	תָּסַבֵּבּי	תָּסַבֵּבּי	תָּסַבֵּבּי	תָּסַבֵּבּי
1 c.	אָסַבֵּבּ	אָסַבֵּבּ	אָסַבֵּבּ	אָסַבֵּבּ
Plur. 3 m.	יָסַבְּבָה	יָסַבְּבָה	יָסַבְּבָה	יָסַבְּבָה
3 f.	תָּסַבְּבִּינָה	תָּסַבְּבִּינָה	תָּסַבְּבִּינָה	תָּסַבְּבִּינָה
2 m.	תָּסַבְּבָה	תָּסַבְּבָה	תָּסַבְּבָה	תָּסַבְּבָה
2 f.	תָּסַבְּבִּינָה	תָּסַבְּבִּינָה	תָּסַבְּבִּינָה	תָּסַבְּבִּינָה
1 c.	נָסַבָּבּ	נָסַבָּבּ	נָסַבָּבּ	נָסַבָּבּ
IMPER. 2 m.	סָבֵב	סָבֵב	הַסָּבֵב	סָבֵב
2 f.	סָבָבִי	סָבָבִי	הַסָּבָבִי	סָבָבִי
Plur. 2 m.	סָבָבָה	סָבָבָה	הַסָּבָבָה	סָבָבָה
2 f.	סָבָבִינָה	סָבָבִינָה	הַסָּבָבִינָה	סָבָבִינָה
Part. Act.	סָבָבָה	סָבָבָה	נִסָּבָבָה	נִסָּבָבָה
Pass.	סָבָבָה	סָבָבָה	נִסָּבָבָה	נִסָּבָבָה

DOUBLED VERBS, § 57.

MIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הַסְּבַב	הַסְּבַב	הַסְּבֹבֶב	סְבֹבֶב
הַסְּבָבָה	הַסְּבָבָה	הַסְּבֹבָה	סְבָבָה
הַסְּבָבָת		הַסְּבֹבָת	סְבָבָת
הַסְּבָבָות		הַסְּבֹבָות	סְבָבָות
הַסְּבָבָר		הַסְּבֹבָר	סְבָבָר
הַסְּבָבָי	הַסְּבָבָי	הַסְּבֹבָי	סְבָבָי
הַסְּבָבָתָם		הַסְּבֹבָתָם	סְבָבָתָם
הַסְּבָבָתָן		הַסְּבֹבָתָן	סְבָבָתָן
הַסְּבָבָנוּ		הַסְּבֹבָנוּ	סְבָבָנוּ
		הַסְּבֹבָנוּי	סְבָבָנוּי
הַסְּבָבָה		הַסְּבֹבָה	סְבָבָה
הַסְּבָבָה		הַסְּבֹבָה	סְבָבָה
יִסְבֶּב	יִסְבֶּב	יִסְבֹּבֶב	יִסְבָּבֶב
טוֹסְבֶּב	טוֹסְבֶּב	טוֹסְבֹּבֶב	טוֹסְבָּבֶב
טוֹסְבֶּב	טוֹסְבֶּב	טוֹסְבֹּבֶב	טוֹסְבָּבֶב
טוֹסְבֶּבְיִ	טוֹסְבֶּבְיִ	טוֹסְבֹּבְבֶבְיִ	טוֹסְבָּבְבֶבְיִ
אָסְבֶּב	אָסְבֶּב	אָסְבֹּבֶב	אָסְבָּבֶב
יִסְבֶּבְיִ	יִסְבֶּבְיִ	יִסְבֹּבֶבְיִ	יִסְבָּבֶבְיִ
טוֹסְבֶּבְיִנְהָ		טוֹסְבֹּבְבֶנְהָ	טוֹסְבָּבְבֶנְהָ
טוֹסְבֶּבְיִ	טוֹסְבֶּבְיִ	טוֹסְבֹּבְבֶבְיִ	טוֹסְבָּבְבֶבְיִ
טוֹסְבֶּבְיִהְתָּ		טוֹסְבֹּבְבֶנְהִתָּ	טוֹסְבָּבְבֶנְהִתָּ
נוֹסֶב	נוֹסֶב	נוֹסְבֶּבֶב	נוֹסְבָּבֶב
הַסְּבָבָה		הַסְּבֹבָה	סְבָבָה
הַסְּבָבָי	wanting	הַסְּבֹבָי	סְבָבָי
הַסְּבָבָי		הַסְּבֹבָי	סְבָבָי
הַסְּבָבָנוּ		הַסְּבֹבָנוּ	סְבָבָנוּ
מִסְבֶּב	מִרְסֶב	מִסְבֹּבֶב	יִסְבָּבֶב

XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	בָּקָם	קָמָם	קָמָם
3 f.	קָמְהָה	בָּקָמְהָה	קָמְמָה	קָמְמָה
2 m.	לָמַת	בָּקָמַת	קָמַת	קָמַת
2 f.	לָמַת	בָּקָמַת	קָמַת	קָמַת
1 c.	לָמַת	בָּקָמָת	קָמָת	קָמָת
Plur. 3 c.	לָמָנוּ	בָּקָמָנוּ	קָמָנוּ	קָמָנוּ
2 m.	קָמָם	בָּקָמָם	קָמָם	קָמָם
2 f.	קָמְנוּ	בָּקָמְנוּ	קָמְנוּ	קָמְנוּ
1 c.	קָמְנוּ	בָּקָמְנוּ	קָמְנוּ	קָמְנוּ
INFIN. Absol.	קָם	הַקָּם	הַקָּם	הַקָּם
Constr.	קָם	הַקָּם	הַקָּם	הַקָּם
FUT. 3 m.	יָקָם	יָקָם	יָקָם	יָקָם
3 f.	תָּקָם	תָּקָם	תָּקָם	תָּקָם
2 m.	תָּקָם	תָּקָם	תָּקָם	תָּקָם
2 f.	תָּקָמִי	תָּקָמִי	תָּקָמִי	תָּקָמִי
1 c.	אָקָם	אָקָם	אָקָם	אָקָם
Plur. 3 m.	רָקָמוּ	רָקָמוּ	רָקָמוּ	רָקָמוּ
3 f.	תְּקִוְמִינָה	תְּקִוְמִינָה	תְּקִוְמִינָה	תְּקִוְמִינָה
2 m.	תְּקִוְמָנוּ	תְּקִוְמָנוּ	תְּקִוְמָנוּ	תְּקִוְמָנוּ
2 f.	תְּקִוְמִינָה	תְּקִוְמִינָה	תְּקִוְמִינָה	תְּקִוְמִינָה
1 c.	גָּקָם	גָּקָם	גָּקָם	גָּקָם
IMPER. 2 m.	קִים	הַקִּים	קִים	
2 f.	קִימִי	הַקִּימִי	קִימִלִּי	wanting
Plur. 2 m.	קִים	הַקִּים	קִים	
2 f.	קִמְנָה	הַקִּימְנָה	קִימְמָה	
PART. Act.	קָם	בָּקָם	מִקְוָם	
Pass.	קָם	בָּקָם	מִקְוָם	

AND AYIN YODH VERBS, § 59.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקְרָם	הִקְרָם	הִתְקּוֹמֶת	רַב
הִקְרָמָה	הִקְרָמָה	הִתְקּוֹמְתָה	רַבָּת
הִקְרָמוֹת	(הִצְלָמָה)	הִתְקּוֹמְתָה	רַבָּת
הִקְרָמוֹת	(הִצְלָמָה)	הִתְקּוֹמְתָה	רַבָּת
הִקְרָמוֹת	(הִצְלָמָה)	הִתְקּוֹמְתָה	רַבָּת
הִקְרָמָה	הִקְרָמָה	הִתְקּוֹמְבָא	רַבָּי
הִקְרָמוֹת	(הִצְלָמָה)	הִתְקּוֹמְבָא	רַבָּס
הִקְרָמוֹת	(הִצְלָמָה)	הִתְקּוֹמְבָא	רַבָּס
הִקְרָמוֹת	(הִצְלָמָה)	הִתְקּוֹמְבָא	רַבָּס
הִקְרָמוֹת	(הִצְלָמָה)	הִתְקּוֹמְבָא	רַבָּס
הִקְרָמוֹת	(הִצְלָמָה)	הִתְקּוֹמְבָא	רַבָּס
הִקְרָם		הִתְקּוֹמֶת	רַבָּב
הִקְרָם		הִתְקּוֹמֶת	רַבָּב
גְּלִים	גְּלִים	יִתְקּוֹלֶם	יְרַבָּב
גְּלִים	גְּלִים	תִּתְקּוֹלֶם	פְּרַבָּב
גְּלִים	גְּלִים	תִּתְקּוֹלֶם	פְּרַבָּב
גְּלִים	גְּלִים	תִּתְקּוֹלֶם	פְּרַבָּב
גְּלִים	גְּלִים	תִּתְקּוֹלֶם	פְּרַבָּב
אֲלִים	אֲלִים	אַתְקּוֹלֶם	אֲרַבָּב
יְלָמָד	וַיְלָמַד	וַיִּתְקּוֹלֶמֶר	יְרַבָּבוֹ
תְּלִמְשָׁה	(תְּלִמְשָׁה)	תִּתְקּוֹלְמָנָה	פְּרַבְּבָה
תְּלִמְשָׁה	תְּלִמְשָׁה	תִּתְקּוֹלְמָנָה	פְּרַבְּבָה
תְּלִמְשָׁה	(תְּלִמְשָׁה)	תִּתְקּוֹלְמָנָה	פְּרַבְּבָה
גְּלִים	גְּלִים	נִתְקּוֹלֶם	גְּרַבָּב
הִלְלָם		הִתְקּוֹמֶט	רַבָּב
הִלְלָם	wanting	הִתְקּוֹמְבָא	לִיכָּי
הִלְלָם		הִתְקּוֹמְבָא	לִיכָּי
הִלְלָם		הִתְקּוֹמְבָא	לִיכָּי
הִלְלָם		הִתְקּוֹמְבָא	(לִיכָּה)
מְלָם		מִתְקּוֹמֶט	רַבָּב
מְלָם		מִתְקּוֹמְבָא	רַבָּב

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
Pres. 3 m.	רָשַׁב	נוֹשֵׁב	הוֹשִׁיב	הוֹשִׁב	יָבַשׁ
	יָשַׁבָּה	נוֹשְׁבָּה	הוֹשִׁיבָה	הוֹשִׁיבָה	נוֹבַשָּׁה
	יָשַׁבָּת	נוֹשְׁבָּת	הוֹשִׁיבָת	הוֹשִׁיבָת	נוֹבַשָּׁת
	יָשַׁבָּת	נוֹשְׁבָּת	הוֹשִׁיבָת	הוֹשִׁיבָת	נוֹבַשָּׁת
	יָשַׁבָּת	נוֹשְׁבָּת	הוֹשִׁיבָת	הוֹשִׁיבָת	נוֹבַשָּׁת
	יָשַׁבָּת	נוֹשְׁבָּת	הוֹשִׁיבָת	הוֹשִׁיבָת	נוֹבַשָּׁת
	יָשַׁבָּת	נוֹשְׁבָּת	הוֹשִׁיבָת	הוֹשִׁיבָת	נוֹבַשָּׁת
	יָשַׁבָּת	נוֹשְׁבָּת	הוֹשִׁיבָת	הוֹשִׁיבָת	נוֹבַשָּׁת
	יָשַׁבָּת	נוֹשְׁבָּת	הוֹשִׁיבָת	הוֹשִׁיבָת	נוֹבַשָּׁת
	יָשַׁבָּת	נוֹשְׁבָּת	הוֹשִׁיבָת	הוֹשִׁיבָת	נוֹבַשָּׁת
Plur. 3 c.	יָשַׁבָּנוּ	נוֹשְׁבָּנוּ	הוֹשִׁיבָנוּ	הוֹשִׁיבָנוּ	יָבַשָּׁנוּ
	יָשַׁבָּתָם	נוֹשְׁבָּתָם	הוֹשִׁיבָתָם	הוֹשִׁיבָתָם	נוֹבַשָּׁתָם
	יָשַׁבָּתָן	נוֹשְׁבָּתָן	הוֹשִׁיבָתָן	הוֹשִׁיבָתָן	נוֹבַשָּׁתָן
	יָשַׁבָּתָנוּ	נוֹשְׁבָּתָנוּ	הוֹשִׁיבָתָנוּ	הוֹשִׁיבָתָנוּ	נוֹבַשָּׁתָנוּ
Impr. Abol.	רָשַׁוב		הוֹשִׁב	הוֹשִׁב	יָבַשׁ
		שָׁבַת	הוֹשִׁב	הוֹשִׁיב	יָבַשׁ
			הוֹשִׁיב	הוֹשִׁיב	יָבַשׁ
			הוֹשִׁיב	רָשַׁוב	יָבַשׁ
			הוֹשִׁיב	רָשַׁוב	יָבַשׁ
Constr.					יָבַשׁ
					יָבַשׁ
Fut. 3 m.	יָשַׁב	יָשַׁב	יָשַׁבְיָה	יָשַׁבְיָה	יָבַשׁ
	יָשַׁב	יָשַׁב	יָשַׁבְיָה	יָשַׁבְיָה	יָבַשׁ
	יָשַׁב	יָשַׁב	יָשַׁבְיָה	יָשַׁבְיָה	יָבַשׁ
	יָשַׁב	יָשַׁב	יָשַׁבְיָה	יָשַׁבְיָה	יָבַשׁ
	יָשַׁב	יָשַׁב	יָשַׁבְיָה	יָשַׁבְיָה	יָבַשׁ
	יָשַׁב	יָשַׁב	יָשַׁבְיָה	יָשַׁבְיָה	יָבַשׁ
	יָשַׁב	יָשַׁב	יָשַׁבְיָה	יָשַׁבְיָה	יָבַשׁ
	יָשַׁב	יָשַׁב	יָשַׁבְיָה	יָשַׁבְיָה	יָבַשׁ
	יָשַׁב	יָשַׁב	יָשַׁבְיָה	יָשַׁבְיָה	יָבַשׁ
	יָשַׁב	יָשַׁב	יָשַׁבְיָה	יָשַׁבְיָה	יָבַשׁ
Plur. 3 m.	יָשַׁבָּנוּ	יָשַׁבָּנוּ	יָשַׁבְיָה	יָשַׁבְיָה	יָבַשָּׁנוּ
	יָשַׁבָּתָם	יָשַׁבָּתָם	יָשַׁבְיָה	יָשַׁבְיָה	נוֹבַשָּׁתָם
	יָשַׁבָּתָן	יָשַׁבָּתָן	יָשַׁבְיָה	יָשַׁבְיָה	נוֹבַשָּׁתָן
	יָשַׁבָּתָנוּ	יָשַׁבָּתָנוּ	יָשַׁבְיָה	יָשַׁבְיָה	נוֹבַשָּׁתָנוּ
	יָשַׁבָּתָנוּ	יָשַׁבָּתָנוּ	יָשַׁבְיָה	יָשַׁבְיָה	נוֹבַשָּׁתָנוּ
Imper. 2 m.		רָשַׁב	הוֹשִׁב	הוֹשִׁיב	יָבַשׁ
		שָׁבָע	הוֹשִׁיבָע	הוֹשִׁיבָע	יָבַשָּׁע
		שָׁבָע	הוֹשִׁיבָע	הוֹשִׁיבָע	יָבַשָּׁע
		שָׁבָע	הוֹשִׁיבָע	הוֹשִׁיבָע	יָבַשָּׁע
		שָׁבָע	הוֹשִׁיבָע	הוֹשִׁיבָע	יָבַשָּׁע
		שָׁבָע	הוֹשִׁיבָע	הוֹשִׁיבָע	יָבַשָּׁע
		שָׁבָע	הוֹשִׁיבָע	הוֹשִׁיבָע	יָבַשָּׁע
		שָׁבָע	הוֹשִׁיבָע	הוֹשִׁיבָע	יָבַשָּׁע
		שָׁבָע	הוֹשִׁיבָע	הוֹשִׁיבָע	יָבַשָּׁע
		שָׁבָע	הוֹשִׁיבָע	הוֹשִׁיבָע	יָבַשָּׁע
Plur. 2 m.		רָשַׁב	הוֹשִׁיב	הוֹשִׁיב	וְאַבְשָׁר
		שָׁבָע	הוֹשִׁיב	הוֹשִׁיב	וְאַבְשָׁר
		שָׁבָע	הוֹשִׁיב	הוֹשִׁיב	וְאַבְשָׁר
Part. Act.		רָשַׁב	מָוֹשִׁיב	מָוֹשִׁיב	יָבַשׁ
		רָשַׁב	מָוֹשִׁיב	מָוֹשִׁיב	יָבַשׁ
Pass.		רָשַׁב	מָוֹשִׁיב	מָוֹשִׁיב	יָבַשׁ
		רָשַׁב	מָוֹשִׁיב	מָוֹשִׁיב	יָבַשׁ

wanting

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	מִצָּא	נִמְצָא	בִּצָּא	הִמְצָא	הִמְצָא
3 f.	מִצְאָה	נִמְצָאָה	בִּצְאָה	הִמְצָאָה	הִמְצָאָה
2 m.	מִצָּאת	נִמְצָאת	בִּצָּאת	הִמְצָאת	הִמְצָאת
2 f.	מִצָּאת	נִמְצָאת	בִּצָּאת	הִמְצָאת	הִמְצָאת
1 c.	מִצָּאֵד	נִמְצָאֵד	בִּצָּאֵד	הִמְצָאֵד	הִמְצָאֵד
Plur. 3 c.	מִצָּאָתָם	נִמְצָאָתָם	בִּצָּאָתָם	הִמְצָאָתָם	הִמְצָאָתָם
2 m.	מִצָּאָתָם	נִמְצָאָתָם	בִּצָּאָתָם	הִמְצָאָתָם	הִמְצָאָתָם
2 f.	מִצָּאָתָן	נִמְצָאָתָן	בִּצָּאָתָן	הִמְצָאָתָן	הִמְצָאָתָן
1 c.	מִצָּאָתָנִי	נִמְצָאָתָנִי	בִּצָּאָתָנִי	הִמְצָאָתָנִי	הִמְצָאָתָנִי
INFIN. Abol.	בִּצְוֹא	נִמְצָא	בִּצָּא	הִמְצָא	הִמְצָא
Constr.	בִּצְא	הִמְצָא	בִּצָּא	הִמְצָיא	הִמְצָיא
FUT. 3 m.	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא
3 f.	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא
2 m.	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא
2 f.	יִמְצָאֵר	יִמְצָאֵר	יִמְצָאֵר	יִמְצָאֵר	יִמְצָאֵר
1 c.	אִמְצָא	אִמְצָא	אִמְצָא	אִמְצָא	אִמְצָא
Plur. 3 m.	יִמְצָאָתָה	יִמְצָאָתָה	יִמְצָאָתָה	יִמְצָאָתָה	יִמְצָאָתָה
8 f.	יִמְצָאָתָה	יִמְצָאָתָה	יִמְצָאָתָה	יִמְצָאָתָה	יִמְצָאָתָה
2 m.	יִמְצָאָתָה	יִמְצָאָתָה	יִמְצָאָתָה	יִמְצָאָתָה	יִמְצָאָתָה
2 f.	יִמְצָאָתָה	יִמְצָאָתָה	יִמְצָאָתָה	יִמְצָאָתָה	יִמְצָאָתָה
1 c.	יִמְצָאָתָנִי	יִמְצָאָתָנִי	יִמְצָאָתָנִי	יִמְצָאָתָנִי	יִמְצָאָתָנִי
IMPER. 2 m.	בִּצָּא	הִמְצָא	מִצָּא	הִמְצָא	הִמְצָא
2 f.	בִּצְאָר	הִמְצָאָר	מִצְאָר	הִמְצָאָר	הִמְצָאָר
Plur. 2 m.	בִּצְאָו	הִמְצָאָו	מִצְאָו	הִמְצָאָו	הִמְצָאָו
2 f.	בִּצְאָה	הִמְצָאָה	מִצְאָה	הִמְצָאָה	הִמְצָאָה
PART. Act.	מִצָּא	בִּמְצָיא	בִּמְצָיא	מִבִּמְצָיא	מִבִּמְצָיא
Pass.	מִמְצָא	נִמְצָא	נִמְצָא	מִנִּמְצָא	מִנִּמְצָא

XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלַה	בָּלַה	בָּלַה
3 f.	בָּלַתָּה	בָּלַתָּה	בָּלַתָּה
2 m.	בָּלַה	בָּלַתִּה	בָּלַתִּה
2 f.	בָּלַתָּה	בָּלַתִּה	בָּלַתִּה
1 c.	בָּלַתִּי	בָּלַתִּי	בָּלַתִּי
Plur. 3 c.	בָּלָה	בָּלָה	בָּלָה
2 m.	בָּלִיתָם	בָּלִיתָם	בָּלִיתָם
2 f.	בָּלִיתָן	בָּלִיתָן	בָּלִיתָן
1 c.	בָּלִיתִיכָו	בָּלִיתִיכָו	בָּלִיתִיכָו
INFIN. Absol.	בָּלָה	בָּלָה	בָּלָה
Constr.	בָּלָות	בָּלָות	בָּלָות
FUT. 3 m.	יָבַלַּה	יָבַלַּה	יָבַלַּה
3 f.	תָּבַלַּה	תָּבַלַּה	תָּבַלַּה
2 m.	תָּבַלַּה	תָּבַלַּה	תָּבַלַּה
2 f.	תָּבַלַּה	תָּבַלַּה	תָּבַלַּה
1 c.	אָבַלַּה	אָבַלַּה	אָבַלַּה
Plur. 3 m.	יָבַלָּה	יָבַלָּה	יָבַלָּה
3 f.	תָּבַלִּיתָה	תָּבַלִּיתָה	תָּבַלִּיתָה
2 m.	תָּבַלָּה	תָּבַלָּה	תָּבַלָּה
2 f.	תָּבַלִּיתָה	תָּבַלִּיתָה	תָּבַלִּיתָה
1 c.	בָּלָה	בָּלָה	בָּלָה
IMPER. 2 m.	בָּלַה	הָבַלַּה	בָּלָה
2 f.	בָּלִי	הָבַלִּי	בָּלִי
Plur. 2 m.	בָּלָה	הָבַלָּה	בָּלָה
2 f.	בָּלִיתָה	הָבַלִּיתָה	בָּלִיתָה
PART. Act.	בָּלָה		מִבָּלָה
Pass.	בָּלִי	בָּלָה	

PUAL.	HIPHIL.	HOPHAL.	HITHPHEL.
גָּלַה	הַגְלָה	הַגְלָה	הַתְּגִלָּה
גָּלַתָּה	הַגְלָתָה	הַגְלָתָה	הַתְּגִלָּתָה
גָּלִית	הַגְלִית	הַגְלִית	הַתְּגִלִּית
גָּלִית	הַגְלִית	הַגְלִית	הַתְּגִלִּית
גָּלִית	הַגְלִית	הַגְלִית	הַתְּגִלִּית
גָּלִית	הַגְלִית	הַגְלִית	הַתְּגִלִּית
גָּלִית	הַגְלִית	הַגְלִית	הַתְּגִלִּית
גָּלִית	הַגְלִית	הַגְלִית	הַתְּגִלִּית
גָּלִית	הַגְלִית	הַגְלִית	הַתְּגִלִּית
גָּלִית	הַגְלִית	הַגְלִית	הַתְּגִלִּית
גָּלִית	הַגְלִית	הַגְלִית	הַתְּגִלִּית
גָּלִית	הַגְלִית	הַגְלִית	הַתְּגִלִּית
(גָּלָה)	הַגְלָה	הַגְלָה	(הַתְּגִלָּה)
גָּלָות	הַגְלָות	(הַגְלָות)	הַתְּגִלָּות
גָּלָה	יַגְלָה	יַגְלָה	יַתְּגִלָּה
תַּגְלֵה	תַּגְלֵה	תַּגְלֵה	תַּתְּגִלֵּה
תַּגְלֵה	תַּגְלֵה	תַּגְלֵה	תַּתְּגִלֵּה
תַּגְלֵה	תַּגְלֵה	תַּגְלֵה	תַּתְּגִלֵּה
תַּגְלֵה	תַּגְלֵה	תַּגְלֵה	תַּתְּגִלֵּה
אֲגָלָה	אֲגָלָה	אֲגָלָה	אֲתַּגְלֵה
יַגְלָה	יַגְלָה	יַגְלָה	יַתְּגִלָּה
תַּגְלִיתָה	תַּגְלִיתָה	תַּגְלִיתָה	תַּתְּגִלִּיתָה
תַּגְלִיתָה	תַּגְלִיתָה	תַּגְלִיתָה	תַּתְּגִלִּיתָה
תַּגְלִיתָה	תַּגְלִיתָה	תַּגְלִיתָה	תַּתְּגִלִּיתָה
תַּגְלִיתָה	תַּגְלִיתָה	תַּגְלִיתָה	תַּתְּגִלִּיתָה
תַּגְלִיתָה	תַּגְלִיתָה	תַּגְלִיתָה	תַּתְּגִלִּיתָה
wanting	הַגְלָה	wanting	הַתְּגִלָּה
	הַגְלִי		הַתְּגִלִּי
	הַגְלָה		הַתְּגִלָּה
	הַגְלִית		הַתְּגִלִּית
	מִתְּגִלָּה		מִתְּגִלָּה
מִתְּגִלָּה	מִתְּגִלָּה		מִתְּגִלָּה

I. *Nouns which suffer a change in the vowels only.*

i. With Kamets or Tsere in the penult.

SING. Abs.	אֲלֹן	master	Const.	אֲלֹן	אֲלֹנִים	Pl. Abs.	אֲלֹנִים	Const.	אֲלֹנִי
	זְפָרָן	memorial		זְפָרָן	זְפָרָנִים		זְפָרָנִים		זְפָרָנִי
	מִלְּחִץ	interpreter		מִלְּחִץ	מִלְּחִיצִים		מִלְּחִיצִים		מִלְּחִיצִי
Masc.	גָּדוֹל	great	Fem.	גָּדוֹלָה	גָּדוֹלִים	Masc.	גָּדוֹלִים	Fem.	גָּדוֹלּוֹת
	קָטוֹלָה	Kal. pass. part.		קָטוֹלָה	קָטוֹלִים		קָטוֹלִים		קָטוֹלּוֹת

ii. With Tsere in the ultimate.

a. Monosyllables.

SING. Abs.	עַץ	tree.	Const.	עַץ	עַצְרִים	Pl. Abs.	עַצְרִים	Const.	עַצְרִי
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כַּבֵּד	heavy	Const.	כַּבֵּד	כַּבְדִּים	Pl. Abs.	כַּבְדִּים	Const.	כַּבְדִּי
Masc.	רַבֵּשׁ	dry	Fem.	רַבֵּשׁה	רַבְשִׁים	Masc.	רַבְשִׁים	Fem.	רַבְשּׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שֹׁפֵט	judge.	Const.	שֹׁפֵט	שֹׁפְטִים	Pl. Abs.	שֹׁפְטִים	Const.	שֹׁפְטִי
Masc.	קְטַלָּה	Kal. Act. part.	Fem.	קְטַלָּה	קְטַלִּים	Masc.	קְטַלִּים	Fem.	קְטַלּוֹת
	מְקַטְּלָה	Piel part.		מְקַטְּלָה	מְקַטְּלִים		מְקַטְּלִים		מְקַטְּלּוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּבָר	fish	Const.	דָּבָר	דָּבִים	Pl. Abs.	דָּבִים	Const.	דָּבִרִי
	מִקְדָּשׁ	sanctuary		מִקְדָּשׁ	מִקְדָּשִׁים		מִקְדָּשִׁים		מִקְדָּשִׁי
	דָּבָר	word		דָּבָר	דָּבָרִים		דָּבָרִים		דָּבָרִי
	עַנְנָה	cloud		עַנְנָה	עַנְנִים		עַנְנִים		עַנְנִי
	לְבָב	heart		לְבָב	לְבָבִים		לְבָבִים		לְבָבִי
Masc.	חַכְמָה	wise	Fem.	חַכְמָה	חַכְמִים	Masc.	חַכְמִים	Fem.	חַכְמּוֹת
	נִקְרָתָה	Niph. part.		נִקְרָתָה	נִקְרָתִים		נִקְרָתִים		נִקְרָתּוֹת

XVII. DECLENSION OF NOUNS, §§ 44–47.

iv. With final **הָ**.

Sing. Abs.	מְרָאָה	Const.	מְרָאָה	Pl. Abs.	מְרָאִים	Const.	אֲרָאִי
	appearance						
Masc.	קָנָה		קָנָה		קָנִים		קָנִי
	reed						
Masc.	רִפָּה		רִפָּה		רִפָּהִים		רִפָּהִי
	fair						

v. Segholates.

Sing. Abs.	מֶלֶךְ	Const.	מֶלֶךְ	Pl. Abs.	מֶלֶכִים	Const.	מֶלֶכִי
	king						
	סְתָר		סְתָר		סְתָרִים		סְתָרִי
	covert						
	עַצְט		עַצְט		עַצְטִים		עַצְטִי
	strength						
	בָּעֵל		בָּעֵל		בָּעֵלִים		בָּעֵלִי
	lord						
	מוֹתָה		מוֹתָה		מוֹתָהִים		מוֹתָהִי
	death						
	עֵין		עֵין	DUAL	עֵינִים		עֵינִי
	eye						
	רַגֵּל		רַגֵּל		רַגְלִים		רַגְלִי
	foot						
	אָזֶן		אָזֶן		אָזְנוֹנִים		אָזְנוֹנִי
	ear						

II. Nouns which double their final consonant.

Sing. Abs.	קָמָל	Const.	קָמָל	Pl. Abs.	קָמְلִים	Const.	קָמְלִי
	camel						
	גַּן		גַּן		גַּנִּים		גַּנִּי
	garden						
	חָקָק		חָקָק		חָקִים		חָקִי
	statute						
	שָׁןָה		שָׁןָה	DUAL	שָׁנְנִים		שָׁנְנִי
	tooth						
Masc.	קָטָן		קָטָה	Pl. Masc.	קָטְלִים	Pl. Fem.	קָטְלִי
	small						
	עַמְקָק		עַמְקָה		עַמְקִים		עַמְקִי
	deep						
Abs.	עַבְרִי	Hebrew	עַבְרִי	Pl. Abs.	עַבְרִים	Const.	עַבְרִי
Masc.	טָרִי		טָרִיה	Masc.	טָרִים		טָרִי
	fresh						

III. Other nouns suffer no change.

Sing. Abs.	מִלְבָגֵשׂ	Const.	מִלְבָגֵשׂ	Pl. Abs.	מִלְבָגִשִּׁים	Const.	מִלְבָגִשִּׁי
	garment						
Masc.	טוֹבָה		טוֹבָה		טוֹבִים		טוֹבִי
	good						
	טוֹבָה		טוֹבָה		טוֹבִים		טוֹבִי
	מִקְטִילָה	Hiph. part.	מִקְטִילָה		מִקְטִילִים		מִקְטִילִי

XVII. DECLENSION OF NOUNS, §§ 44-47

Nouns with the feminine ending ח.

i. With Kaniets or Tsere in the penult.

Sing. Abs.	דְּבָרָה	fish	Const.	דְּבָרָה	Pl. Abs.	דְּבָרֹת	Const.	דְּבָרֹת
	נְקָמָה	vengeance		נְקָמָת		נְקָמֹת		נְקָמֹת
	עֶזֶז	counsel		עֶזֶזֶת		עֶזֶזֹת		עֶזֶזֹת
	שֶׁפֶח	lip		שֶׁפֶחת	DUAL	שֶׁפֶחתִים		שֶׁפֶתְּרִי

ii. From Segholates.

Sing. Abs.	מַלְכָה	queen	Const.	מַלְכָת	Pl. Abs.	מַלְכֹות	Const.	מַלְכֹות
	סְתָרָה	covert		סְתָרָת		סְתָרֹות		סְתָרֹות
	עֶצֶמֶת	strength		עֶצֶמֶת		עֶצֶמֹת		עֶצֶמֹת

iii. All others.

Sing. Abs.	גַּןְחָה	garden	Const.	גַּלְתָּה	Pl. Abs.	גַּלְתּוֹת	Const.	גַּלְתּוֹת
	יְשֻׁעָה	salvation		רְשֻׁעָת		רְשֻׁעֹות		רְשֻׁעֹות

Nouns with the feminine ending ח.

Sing. Abs.	מְשֻׁמְרָה	observance	Const.	מְשֻׁמְרָה	Pl. Abs.	מְשֻׁמְרֹות	Const.	מְשֻׁמְרֹות
	יְוָכָה	sucker		יְוָקָה		יְוָקֹות		יְוָקֹות
	גָּלְבָּה	skull		גָּלְבָּת		גָּלְבָּות		גָּלְבָּות
	עֲבָרִית	Hebrew-woman		עֲבָרִית		עֲבָרִיות		עֲבָרִיות
	מְלָכָה	kingdom		מְלָכָה		מְלָכִיות		מְלָכִיות

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAE.

	heart	לְבָב	king	מֶלֶךְ	queen	מֶלֶכֶת	hand	יד
Const.		לְבָב		מֶלֶךְ		מֶלֶכֶת		יד
Sing. 1 c. my	"	לְבָבִי	"	מֶלֶכִי	"	מֶלֶכֶתִי	"	יָדִי
2 m. thy	"	לְבָבֶךָ	"	מֶלֶכֶךָ	"	מֶלֶכֶתֶךָ	"	יָדֶךָ
2 f. thy	"	לְבָבֶתָךְ	"	מֶלֶכֶתָךְ	"	מֶלֶכֶתָךְ	"	יָדֶתָךְ
3 m. his	"	לְבָבָוּ	"	מֶלֶכָוּ	"	מֶלֶכָוָתָוּ	"	יָדוּ
3 f. her	"	לְבָבָתָא	"	מֶלֶכָתָא	"	מֶלֶכָתָא	"	יָדוֹתָא
Plur. 1 c. our	"	לְבָבָינוּ	"	מֶלֶכָינוּ	"	מֶלֶכָתָנוּ	"	יָדוּנוּ
2 m. your	"	לְבָבָיכָם	"	מֶלֶכָיכָם	"	מֶלֶכָתָיכָם	"	יָדוּכָם
2 f. your	"	לְבָבָיכָן	"	מֶלֶכָיכָן	"	מֶלֶכָתָיכָן	"	יָדוּכָן
3 m. their	"	לְבָבָיכָם	"	מֶלֶכָיכָם	"	מֶלֶכָתָיכָם	"	יָדוּכָם
3 f. their	"	לְבָבָיכָן	"	מֶלֶכָיכָן	"	מֶלֶכָתָיכָן	"	יָדוּכָן

PLURAL.

	hearts	לְבָבִים	kings	מֶלֶכִים	queens	מֶלֶכֶות	hands	יָדִים
Const.		לְבָבִי		מֶלֶכִי		מֶלֶכֶותִי		יָדִי
Sing. 1 c. my	"	לְבָבִי	"	מֶלֶכִי	"	מֶלֶכֶותִי	"	יָדִי
2 m. thy	"	לְבָבֶךָ	"	מֶלֶכֶךָ	"	מֶלֶכֶתֶךָ	"	יָדֶךָ
2 f. thy	"	לְבָבֶתָךְ	"	מֶלֶכֶתָךְ	"	מֶלֶכֶתָךְ	"	יָדֶתָךְ
3 m. his	"	לְבָבָוּ	"	מֶלֶכָוּ	"	מֶלֶכָוָתָוּ	"	יָדוּ
3 f. her	"	לְבָבָתָא	"	מֶלֶכָתָא	"	מֶלֶכָתָא	"	יָדוֹתָא
Plur. 1 c. our	"	לְבָבָינוּ	"	מֶלֶכָינוּ	"	מֶלֶכָתָנוּ	"	יָדוּנוּ
2 m. your	"	לְבָבָיכָם	"	מֶלֶכָיכָם	"	מֶלֶכָתָיכָם	"	יָדוּכָם
2 f. your	"	לְבָבָיכָן	"	מֶלֶכָיכָן	"	מֶלֶכָתָיכָן	"	יָדוּכָן
3 m. their	"	לְבָבָיכָם	"	מֶלֶכָיכָם	"	מֶלֶכָתָיכָם	"	יָדוּכָם
3 f. their	"	לְבָבָיכָן	"	מֶלֶכָיכָן	"	מֶלֶכָתָיכָן	"	יָדוּכָן

CARDINALS.

MASCOULINE.		FEMININE.			
	Absol.	Constr.	Absol.	Constr.	
One	אֶחָד	אֶחָד	אֶחָדָה	אֶחָדָה	
Two	שְׁנָה	שְׁנָה	שְׁנָה	שְׁנָה	
Three	שְׁלִשָּׁה	שְׁלִשָּׁה	שְׁלִשָּׁה	שְׁלִשָּׁה	
Four	אֶרְבֶּחָה	אֶרְבֶּחָה	אֶרְבֶּחָה	אֶרְבֶּחָה	
Five	חָמֵשָׁה	חָמֵשָׁה	חָמֵשָׁה	חָמֵשָׁה	
Six	שְׁשָׁה	שְׁשָׁה	שְׁשָׁה	שְׁשָׁה	
Seven	בְּזָה	בְּזָה	בְּזָה	בְּזָה	
Eight	שְׁמֵנָה	שְׁמֵנָה	שְׁמֵנָה	שְׁמֵנָה	
Nine	טְבִשָּׁה	טְבִשָּׁה	טְבִשָּׁה	טְבִשָּׁה	
Ten	עָשָׂרָה	עָשָׂרָה	עָשָׂרָה	עָשָׂרָה	
Eleven	עָשָׂרָה {	אֶחָד	עָשָׂרָה	עָשָׂרָה	
	עָשָׂרָה {	עָשָׂרָה	עָשָׂרָה	עָשָׂרָה	
Twelve	עָשָׂרָה {	עָשָׂרָה עָשָׂרָה עָשָׂרָה	עָשָׂרָה	עָשָׂרָה	
Thirteen	עָשָׂרָה	שְׁלִשָּׁה	עָשָׂרָה	שְׁלִשָּׁה	
Fourteen	עָשָׂרָה	אֶרְבֶּחָה	עָשָׂרָה	אֶרְבֶּחָה	
Fifteen	עָשָׂרָה	חָמֵשָׁה	עָשָׂרָה	חָמֵשָׁה	
Sixteen	עָשָׂרָה	שְׁשָׁה	עָשָׂרָה	שְׁשָׁה	
Seventeen	עָשָׂרָה	בְּזָה	עָשָׂרָה	בְּזָה	
Eighteen	עָשָׂרָה	שְׁמֵנָה	עָשָׂרָה	שְׁמֵנָה	
Nineteen	עָשָׂרָה	טְבִשָּׁה	עָשָׂרָה	טְבִשָּׁה	
Twenty	עָשָׂרָה	Sixty	שְׁשָׁתִים	One hundred	מֵאָה
Thirty	עָשָׂרָה	Seventy	שְׁבִלִּים	Two hundred	מֵאָה
Forty	עָשָׂרָה	Eighty	שְׁמִינִים	One thousand	אֶלָּא
Fifty	עָשָׂרָה	Ninety	טְבִשִּׁים	Ten thousand	רְבָּעָה

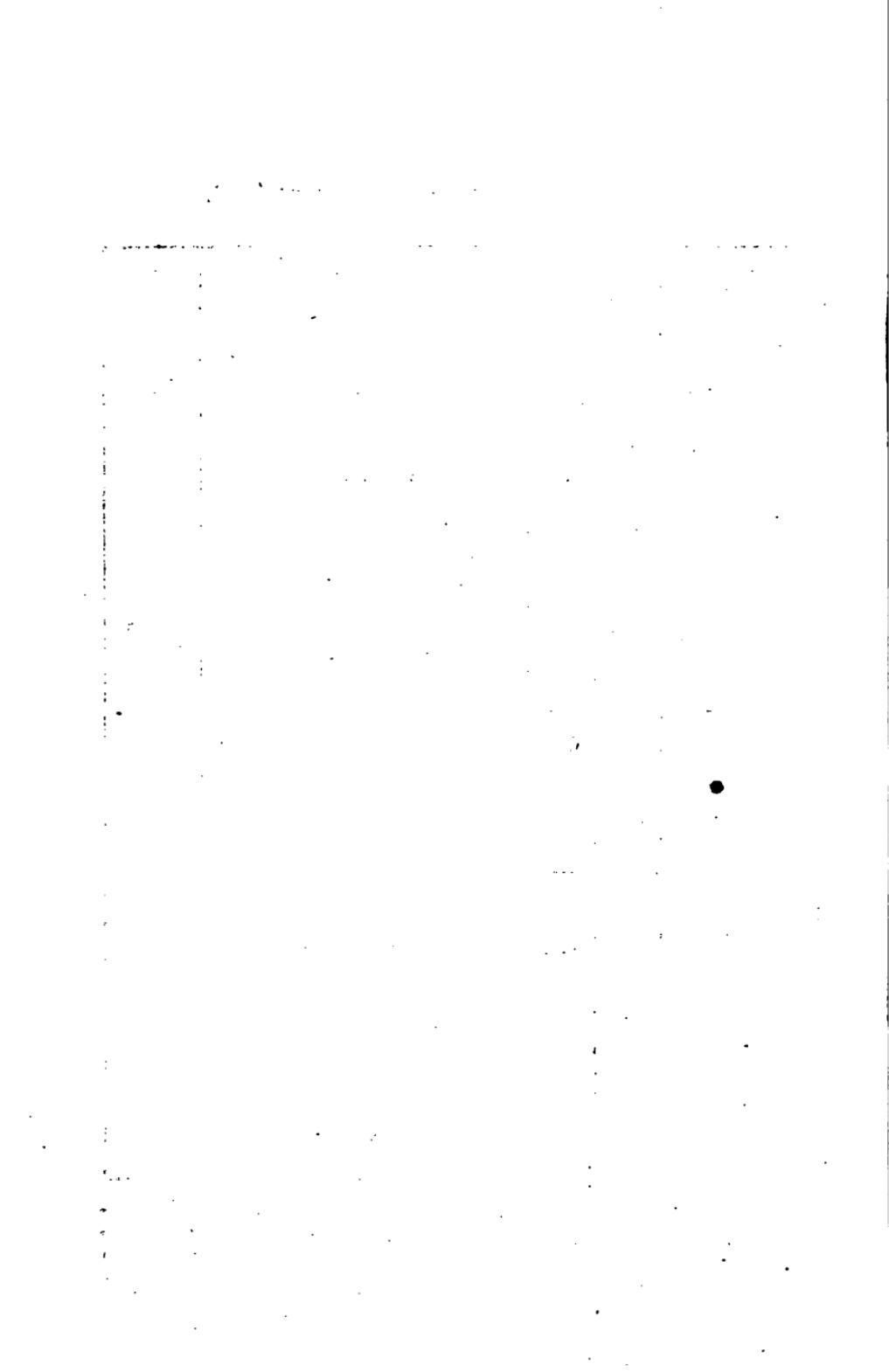
ORDINALS.

First	רִאֵשׁ	Fifth	חֵמֵשׁ	Eighth	שְׁמִינִי
Second	שְׁנִי	Sixth	שְׁשִׁי	Ninth	תְּנִינִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עָשָׂרִי
Fourth	רְבִיעִי				

XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	;	,	,	(,)	,	(,)(,)	,	
SECONDARY SECTIONS.								
UNUSUAL SECTIONS.								

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnakh occupying the upper horizontal line of the table, if T'bhir is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lisha K'tanna.



LESSONS IN READING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24-28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּנִית וּבְשָׁרָה: מִים עַד יָם: מִאָדָם עַד בְּתָמָה: אָדָם וּבְתָמָה:
הַשְׁׁךְ וְלֹא אָזָר: לְהָם מִקְדְּשָׁמִים: הַשְׁׁמָשׁ וְהַיְלָחָד וְהַפְּכוּבִים:
מִלְּרָב עַד בְּקָר: לְהָם וּבְשָׁרָב בְּקָר וְלְהָם וּבְשָׁר בְּעָרָב: מִבְּקָר
לְגַדְּרָב: שְׁמַשׁ לְאָזָר בְּיּוֹם יְרֵחָה וּכְבוּבִים לְאָזָר בְּלִילָה:

2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, אַתָּה *thou* (art) *Jehovah*; or the pronoun אֵת of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, אַתָּה הוּא אֱלֹהִים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to*, *belonging to*, e. g. לְיהוָה הָרָץ *the earth (belongs) to Jehovah, is Jehovah's*, לְיִהְיֶה חֶסֶד *the silver is mine*.

3. The preposition בְּין is repeated before both the objects, between which the interval is indicated בְּינִי וּבְינֶךָ *between me and thee*.

אָנָּי יְהוָה: אָנָּי אָנָּי הָיָה וְאֵין אֱלֹהִים כְּפָרִי: חָרָאָנָּי לְעָלָם:
 הָאֱלֹהִים אָנָּי: אֵין כִּמְזָה אֱלֹהִים בְּשָׁמִים וּבָאָרֶץ: הָאֱלֹהִים
 בְּשָׁמִים וּאֵתָה עַל־הָאָרֶץ: חָלָא אֵתָה הָיָה אֱלֹהִים בְּשָׁמִים: הָעֵד
 לְכָם אָח: רָעָתָה לִי הֶם: לִי תְּפִסְתָּה וּלִי תְּהִבָּב: בְּתִחְתָּה אֱלֹהִים
 אָנָּי: בְּנֵר וּבְנֵר שָׁרָאֵל אֹתָהּ הָוּא לְעָלָם:

3. OTHER PRONOUNS. § 30.

REMARK 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. **היום** *this day*, **המחר** *that day*. When it is used as a predicate, the demonstrative stands first and is without the article **זה** *this is the day*, § 71. 1.

הוּא וְכֹל-אָשָׁר-לוֹ: פָּלַאֲשָׁר בְּקִרְתָּה: חַמְקָוּם נְחוֹתָה: עַד הַיּוֹם הַזֶּה:
 לְאָרֶץ הַאֲתָה וְלְבָבָיתָה: זֹאת הָאָרֶץ אָשָׁר לְכֶם: זֹאת אָזֶת בְּרִיְתָה:
 וּבֵין כָּל-בָּשָׂר אָשָׁר עַל-הָאָרֶץ: אַיִן כִּמֵּין בְּכָל-הָאָרֶץ: מֵי יְהוּנָה: מֵי
 לְרִי בְּשָׂפָטִים: מֵי אֱתָה: מֵי אֱלֹהָה: מֵי קָמֹתָה: מֵהַנְּמָה אֱלֹהָה: לְמֵי
 אֱתָה וְאֵר מֵהָא אֱתָה: הַחַקּוּם אָשָׁר אֱתָה בְּנֵי קָרְשָׁהוּא: מֵהַהָאָרֶץ
 אָשָׁר הוּא בָּה: אָשָׁר בְּשָׂפָטִים מִמְּלֵל וְאָשָׁר בְּאָרֶץ מִקְהָתָה וְאָשָׁר בְּפָמִים
 מִקְהָתָה לְאָרֶץ: לְקָדֵם וְכֹל-אָשָׁר-דוֹלִי:

4. PERFECT VERBS. KAL PTERITE AND INFINITIVES. § 33.

The verbal forms should be analyzed or divided into their significant elements; thus **ትከበብ** *ye* (m.) *killed* is composed of **ከበብ** the ground form of the Kal pret. and **ት** shortened from the 2 m. pl. pron. **ትኩስ**.

Analyze and translate:—

קְטַלְתָּם, קְטַלָּה, קְטַלְתִּי, קְטַלְתָּה, קְטַלְתָּן, קְטַלְתָּן;

REMARK 5. Both forms of the infinitive may be used alone; but the construct only is employed with prepositions, § 81. 2, thus **למשׁך**, **למשׁך** not **למשׁךל**, **למשׁךל**.

יהנה גָּלְתָּה מְאֹד חֹד וַחֲדָר לְבָשָׂת : אֲזַהֲרָלְתָּה סָנָרָה : ¹ גָּבְקָה
בָּה : קָהָם דָּבָק : גָּבָקָה : לְאַשְׁמָרָנִי אֲתִתְמַפְּזָה : גָּמָן לוֹ פָּסָת
וּכְלִים לְשָׁמָר : לְאַשְׁמָרָתָם : שְׁבָלָה הָאָרֶץ שְׁבַת לִיהְוָה : שְׁכָנָת
בְּשָׂרָה : סָנָרָת תְּלָלָת וִזְקָתָת עַל כָּלְתַּכְלִים הָאָלָה : שְׁמָרָתָם אֲזָדָר
חַיּוֹת הָאָהָרָה : שְׁמָר אֲזַדְכְּלָה מַפְּזָה : ذָקָק לְבָשָׂתִי : שְׁמִירָתָם אֲתִתְהַשְּׁבָטָה
בַּי קָרְשָׁה הַיָּא לְבָם :

¹ פְּנַי is followed by בָּ, the usual Hebrew phrase being *to cleave or adhere in*, where the English idiom requires *to cleave to*. Dagheah-forte conjunctive in בָּ, § 18. 4.

³ ቤትና is also followed by እ, where our idiom requires to rule over.

5. NIPHAL, PIEL, AND PUAL PTERITES AND INFINITIVES, § 34.

A figure following a verbal form indicates the number of times it is to be found in the paradigm.

Analyze and translate:—

REMARK 6. The sign of the definite object **תְּ** becomes **תָּ** before grave suffixes and **תָּוּ** before light suffixes, § 66. 3, thus **הָלֹא**, **בָּרוּךְ**; with the 3 m. s. suffix it is **הָאָ**, with 3 f. s. **הָתָאָ**, § 29. 4.

לא נבדלו: נכפחה הארץ לפניהם: נקצתם אחרם ונתקלתם בכם
וינצחים בראני יהוה: סער כלביהה: אוד אלעזר קדשו למשר אוד

אָנָּי יְהֹוָה: אָנָּי אָנָּי הָיָה וְאָנָּי אֱלֹהִים עַמְּדִי: חִי אָנָּבָר לְעַלְמָם:
 הַאֲלֹהִים אָנָּי: אָנָּחָן כִּמְזָה אֱלֹהִים בְּשָׁמִים וּבָאָרֶץ: הַאֲלֹהִים
 בְּשָׁמִים וְאַתָּה עַלְהָאָרֶץ: חַלְאָא אַתָּה הָיָה אֱלֹהִים בְּשָׁמִים: הַעֲדָה
 לְכָם אָחָה: רַעֲתָה לְרַעֲתָה לְכָם: לְיִהְעַדְתָּה תְּהַתְּבָבָה: הַתְּהַתְּבָבָה אֱלֹהִים
 אָנָּבָר: בְּנֵי וּבְנָנִים יִשְׂרָאֵל אָוֹת הַזָּהָר לְעַלְמָם:

3. OTHER PRONOUNS. § 30.

REMARK 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. **הַיּוֹם הַהָּה** *this day*, **הַיּוֹם הַזָּה** *that day*. When it is used as a predicate, the demonstrative stands first and is without the article **הַזָּה הַיּוֹם** *this is the day*, § 71. 1.

הָיָה וְכָלְאָשָׁר-הָלֹו: כָּלְאָשָׁר בְּבִירָה: הַמְּקוֹם וְהַזָּה: עַד הַיּוֹם הַזָּה:
 לְאָרֶץ הַזָּה אֶת וְלִבְנִית הַזָּה: זֹאת הַאָרֶץ אָשָׁר לְכָם: זֹאת אָוֹת בְּנֵי
 וּבְנָנִים כָּלְבָשָׂר אָשָׁר עַלְהָאָרֶץ: אַיִן כִּמְנִי בְּכָלְהָאָרֶץ: מִי יְהֹוָה: מִי
 לְיִהְעַדְתָּה בְּשָׁמִים: מִי אַתָּה: מִי אָלָה: מִי כִּמְזָה: מִתְּהַתְּבָבָה אָלָה: לִמְזָה
 אַתָּה וְאֵי מִתְּהַתְּבָבָה: הַמְּקוֹם אָשָׁר אַתָּה בְּזַה קְרַשׁ הָיָה: מִתְּהַתְּבָבָה
 אָשָׁר הָיָה בָּה: אָשָׁר בְּשָׁמִים מִפְּעָל וְאָשָׁר בְּאָרֶץ מִתְּחִתָּה נָאָשָׁר בְּשָׁמִים
 מִתְּחִתָּה לְאָרֶץ: כָּלְאָשָׁר וְכָלְאָשָׁר-הָלֹו:

4. PERFECT VERBS. KAL PTERITE AND INFINITIVES. § 33.

The verbal forms should be analyzed or divided into their significant elements; thus קָטַלְתָּם *ye* (m.) *killed* is composed of קָטַל the ground form of the Kal pter. and תָּמַת shortened from the 2 m. pl. pron. תָּמַת.

Analyze and translate:—

קָטַלְתָּם, קָטַלְתָּה, קָטַלְתִּי, קָטַלְתָּה, קָטַלְתִּי, קָטַלְתָּה,
 קָטַלְתִּי, קָטַלְתָּה, קָטַלְתִּי.

REMARK 5. Both forms of the infinitive may be used alone; but the construct only is employed with prepositions, § 81. 2, thus **לְמַשְׁלֵל** not **מַשְׁלֵל**.

וַיַּחֲזַק גָּלְלָתָ מִזְרָחָ הַזֶּד וַיַּתֵּן לְגָלְלָתָ סְגִירָ : ¹ קְבִיחָה
בָּהּ : קְחַם דְּבָקָה : גְּבַקָּה : לְאַשְׁפְּרָנִי אַתְּתְּמַצֵּה : גַּעַן לְזַבְּחָה
וְכָלִים לְשָׁמֵר : לְאַמְשְׁלָתָ בָּם : שְׁבָלָה הַאֲרָצָ שְׁבָת לְיוֹתָה : שְׁכָנָה
בְּשָׁרָה : סְגִירָה חַלְלָה וְרַצְקָה עַל כְּלִיחָמִים הַאֲלָה : שְׁמָרָתָם אַתְּ
תְּיוֹתָ חָחָה : שְׁמָר אַתְּכָלְלִתְמַצֵּה : שְׁקָק לְבָשָׂרִי : שְׁמָרָתָם אַתְּתְּחַבְּתָ
בְּרַקְעָשָׂה תְּרִא לְכָם :

¹ is followed by **בָּ**, the usual Hebrew phrase being *to cleave or adhere in*, where the English idiom requires *to cleave to*. Dagheah-forte conjunctive in **בָּ**, § 18. 4.

² is also followed by **בָּ**, where our idiom requires *to rule over*.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

A figure following a verbal form indicates the number of times it is to be found in the paradigm.

Analyze and translate:—

נִקְטָלָתָ , נִקְטָלָה , נִקְטָלָתָ , נִקְטָלָה , נִקְטָלָתָ ,
הַקְטָלָלָ , נִקְטָלָלָ , נִקְטָלָלָ .
קְטָלָתָ , קְטָלָה , קְטָלָתָ , קְטָלָה , קְטָלָתָ ,
קְטָלָתָ , קְטָלָה , קְטָלָתָ , קְטָלָה , קְטָלָתָ ,
(2) קְטָלָתָ , קְטָלָה , קְטָלָתָ , קְטָלָה , קְטָלָתָ ,
קְטָלָתָ , קְטָלָתָ .

REMARK 6. The sign of the definite object **תְּ** becomes **תָּ** before grave suffixes and **תְּ** before light suffixes, § 66. 3, thus **אֲתָּרִי**, **אֲתָּבָם**; with the 3 m. s. suffix it is **תָּאָ**, with 3 f. s. **תָּאָתָּה**, § 29. 4.

לְאָנָדָלָה : נִכְבְּשָׁה הָאָרֶץ לְאַלְיָם : קְשַׁטְרָ אֲחָתָם וּנְקַרְבָּנָה בְּכָמָם
וַיַּדְעָתָם כִּרְאָנִי יְהֹוָה : סְגָר כְּלִיבָּהִתָּ : אַתְּאָלְקָזָר קְשַׁטְרָ לְשָׁמָר אַתְּ

משמעות עדרְעַ: חַשְׁמָרַת לְכֶם שְׁדָךְ שְׁבָדָא אֲתָה חֶבְרִית אֲשֶׁר קָרָת יְהוָה
עַפְקָם: אֲמְרָתִי כְּבָד אֲבָנָד אֲתָה וְחַנְתָּעַ בְּנָעַ אֲתָה יְהוָה מְכֹבֵד:

9 a. HIRHIL, HOPHAL, AND HITHPAEL FUTURES, ETC.
§ 38.

Analyze and translate:—

וְחַקְרְפָלֶךָ, נְקַרְבָּלֶךָ, אֲקַרְבָּלֶךָ, תְּחַקְרְפָלֶךָ (2),
וְקַרְבָּלֶךָ, הַקְרְבָלֶךָ, הַקְרְבָלֶךָ, תְּחַקְרְפָלֶךָ, מְקַרְבָּלֶךָ,
מְתַחְקְרְפָלֶךָ.

אני מִמְשִׁיר לְכֶם לְחַם מִדְחָשְׁפִים: הַלְּחָנִים אַלְפִירְשׁ לְשָׁעָ: וְנִמְ
הַלְּחָנִים וְחַקְדְּשָׁא: עַתָּה הַחַקְדָּשָׁו וְקַדְשָׁו אֲתָה חֶבְרִית הַיָּה: וְעַתָּה
חַטְבָּלָא: לְאַחֲרִית חַסְד מִעֵם חַבְיתָה תָּאֹה עַד עַלְםָ: פָּה אָמָר
יְהוָה אֲנָכִי מִשְׁבִּית מִזְחָפִקּוֹת הַזָּהָר שְׁשָׁן וְשְׁמִתָּה: יִמְלִיכִי אָרוֹן עַל־
כָּל־יִשְׂרָאֵל: לֹא תִּקְרְבֵּי אֱלֹהִים לְיְהוָה: הַמִּשְׁתְּחִית אֲתָה אֶת כָּל־
חַטְאָרוֹת: מִשְׁתְּחִית אֲנָחָנוּ אֲתָה חֶבְרִית כְּגַדְלָה הַצְּקָה לְפִנֵּי
יְהוָה:

9 b. THE ENTIRE PARADIGM OF קְטָל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קְטָלָהָן (2), חַקְטָלָי (5), קְטָלָהָנָה (2), נְקַטָּלָם, חַקְטָלָו (2),
הַקְטָלָה (4), יְקַטְּלָו, הַחַקְטָלָנוּ, הַחַקְטָלָה (2), קְטָלָו (2),
הַקְטָלָה, אֲקַטְּלָו, חַקְטָלָם (8), חַקְטָלָו (2), יְחַקְטָלָו, חַקְטָלָה (4),
יְקַטְּלָו, הַקְטָלָה, הַקְטָלָו, חַקְטָלָה (12), קְטָלָנוּ (3), חַקְטָלָנוּ (10),
מְקַטְּלָה (2), חַקְטָלָנוּ (2), חַקְטָלָה, נְקַטָּלָה, תְּחַקְטָלָה (2),
חַקְטָלָו, מְקַטְּלָו, הַקְטָלָו (2), נְקַטָּלָה, קְטָלָו (5), אֲקַטְּלָו (5),
אֲתָקַטְּלָו, חַקְטָלָי, נְקַטָּלָה (2), חַקְטָלָו (5), נְחַקְטָלָו, מְחַקְטָלָו,
הַחַקְטָלָם, הַקְטָלָה (2), נְקַטָּלָו, קְטָלָה (3), יְקַטְּלָו (5), נְקַטָּלָה (7),
חַקְטָלָה (2), חַקְטָלָו (2), הַקְטָלָנוּ (2), נְקַטָּלָו, קְטָלָו (2),
נְקַטָּלָהָן, קְטָלָה (6), יְקַטְּלָו, הַקְטָלָי, הַקְטָלָה (2), חַקְטָלָה (2),

וַיַּקְרְבֶּן, קָם (11), קָטְלָה (3), נַקְטָלָנוּ, חַקְטָלָה (2), קָטְלָתָב (3), חַקְטָלָתָב (2).
וַיַּקְרְבֶּן, קָטְלָנוּ, חַקְטָלָנוּ (2), קָטְלָתָב (2), חַקְטָלָתָב (2).

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. **לֹא** is the simple negative; **אֲלֹא** is used with the future, which takes the apocopated form if it has one, to express the negative imperative **לֹא תִּשְׁלַח** *thou shalt not deliver*, **אֲלֹא תִּשְׁלַח** *deliver not*.

ונגעת תִּידְ וַתִּדְבֹּקְ הַיד אֶל-חַרְבָּ: וַיַּחֲזַקְתָּ בְּמִן בְּנֵד וַיַּמְשַׁר יְהֹוָה
בְּנֵד עַל-הַאֲנָשִׁין: וַיַּמְרְכֵב יְהֹוָה אֶל-הַדְּלֵל וַיַּקְרֵב מְרְכֵב
אֲשֶׁר לוֹ וַיַּלְבְּשֵׁ שֶׁק נַאֲפֵר נִזְעָק זְעָקָה וַתַּשְׁלִיחַ הַפְּלֵגָה בְּנֵדִים
לְהַלְבִּישׁ אֶת-מְרְכֵב וְלֹא קָבֵל: יְכִירָה יְהֹוָה אֶת-הַגּוֹיִם הַאֲלָה וְוַרְשָׁתָ
אֲתָם וַיַּשְׁבַּת בְּאָרֶץ: אֶת-אַהֲרֹן פָּקָרֵב אֶל-הַמִּשְׁבֵּן וַיַּרְאֵת אֶת-בְּנֵי
וַיַּקְרֵב אֶת-הַבְּנִים וַיַּלְבְּשֵׁת אֶת-אַהֲרֹן אֶת-הַכְּפָתָת וַיַּקְרֵב אֶת-הַנְּשָׁמָן
וַיַּקְרֵב עַל-הַרְאָשָׁ וַיַּשְׁחַת אֶת-הַנְּשָׁמָן עַפְקָה רַע: קָרְב שְׁדֵה-
וְאַרְבָּה: שְׁמַרְדָּזָאת לְעָלָם:

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַל ^{לִי} *he killed him* is composed of קָטַל 3 masc. sing. pret. and ^{לִי} for ^{לְךָ}, suffix of 3 masc. sing. with vowel of union

(.), and is equivalent to **תְּנַקֵּחַ**; **תְּנַקֵּחַ** *she killed her* is for **תְּנַקֵּחַ**, which is composed of **תְּנַקֵּחַ** 3 fem. sing. pret., whose termination becomes **תְּ** before suffixes, and **תְּ** suffix of 3 fem. sing., and is equivalent to **תְּנַקֵּחַ**.

Analyze and translate:—

b. The rest of the Kal Preterite.

Analyze and translate:—

* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object or a pronoun may be suffixed to the verb, thus **הַקְרִיבָה** means either *he caused him to kill* or *he caused to kill him*; **הַלְבִּדְתָּם** **בְּתָנוֹתָה** *thou hast caused them to put on tunics*, but **הַלְבִּדְתָּם** **אֶחָד-אֶלְעָזָר** *thou hast caused Eleazar to put them on.*

Analyze and translate:—

גדלוֹתָו, גָּדוֹלָה, כָּבָדָה, כָּבָדָה, כָּבָדָה, סָגָרִי, שְׁבָלָתִים, שְׁבָלָתִים, קָרְשָׁתָה, קָרְשָׁתָה, קָרְשָׁתָה, הַקְּדָשָׁה, הַקְּדָשָׁה, הַסְּגִירָה, הַכְּרָבִירָה, הַכְּרָבִירָה (2).

ארין לאב וגאם וילקתה מרדכי ¹ לו' לבת: וויספר להם חמן את כל-אשׁר גָּדוֹלָה הַמֶּלֶךְ: חיה אֲנֵרָא עַמְּךָ וְשָׁמְרָתְּךָ כָּל אֲשֶׁר דָּבָרְתָּי לך: שְׁלַחְתָּי רַעַב וְחַיָּה וְשָׁכֶןךָ: הַבְּנָדִים לְלַבְּשׁ וְרוֹחָץ בְּמִים וְלַבְּשָׁם וְלַחַדְמָן תְּקִם וְנִמְנוּ עַל-הַמִּזְבֵּחַ וְקִרְלָתוֹ: הַלְּבִיטָלִי הַבְּנָדִים: הַלְּבִשָּׁתִיר הַחֲקָתִינָה: הַמְּלִיחָה הַרְבִּיקָתָה: אֲתָה הַבְּדָלָתָם לך ² כַּאֲשֶׁר דָּבָרָךְ אֲדֹנָי ³ יְהוָה:

¹ *To himself*, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

² Used adverbially, *how*.

³ See § 29. 3.

⁴ § See 23. 3.

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES,
§ 42.

a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of יִקְרָא.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. יִשְׁלַחֲנִי not יִשְׁלַחֲנֵי from יִשְׁלַחַת, and יִשְׁלַחֲנֵי from שְׁלַחַת.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

Analyze and translate:—

יְקַטְּלֵי, יְקַטְּלֵנִי (2), יְקַטְּלֹן, יְקַטְּלֵה, יְקַטְּלֵנִי, יְקַטְּלֵרִי, יְקַטְּלֵךְ
יְקַטְּלִים, יְקַטְּלָהָן, יְקַטְּלִים, יְקַטְּלֵה, יְקַטְּלֵהוּ, יְקַטְּלֵךְ, יְקַטְּלֵנוּ.

אֲקַטְּלָהָן, נְקַטְּלִים, תְּקַטְּלֵנִי (4), תְּקַטְּלֵה, תְּקַטְּלֵהוּ (2), תְּקַטְּלֵנִי (2).

יְקַטְּלֵה, יְקַטְּלֵנִי, יְקַטְּלִים, תְּקַטְּלֵי, ¹תְּקַטְּלֵוֹתָה (3), תְּקַטְּלֵוֹתָה
תְּקַטְּלֵנִי, יְקַטְּלִים, יְקַטְּלֵנִי, יְקַטְּלֵנִי, יְקַטְּלֵנִי.

² See § 42. 2.

נִכְרְתָּנוּ מִתְּהִרְצָה: ¹ וַיְשַׁמְּרָנִי בְּכָלְתְּחִלָּה אֲשֶׁר־הָלַכְנוּ בָּהּ: שָׁתָּה
לְבָרָא אַלְתָּהַמְּלָךְ כִּי לֹא יְמַנְּלֵנִי מִטְּמָךְ: וַיְקַדֵּשׁ אֶת־חַמְשָׁנָה וְאֶת־
הַפְּרִזְבָּתָה וְיִמְשָׁהָם: וַיְחַפֵּשׁ בְּשָׁלְבָתָה וַיְקַרְבָּה: אֲתַה־דָּיוֹתָה תְּשַׁמְּרָם
לְעוֹלָם: הַחֲשָׁבָה אֲשֶׁר־הַעֲלָל אֲשֶׁר לֹא צִדְאָלָה הַשְּׁבָלָתָה וְאֶנְכִּי לֹא
אֲשֶׁר־הָזָהָה: וַיְמַלְכֵי אֶת־הָעוֹלָם וַיְמַשְׁחֵהוּ: וַיְהִי יְשַׁמְּרָךְ מִכְלָבָעָ מִעֵדָה וְעַד־
עוֹלָם: לְקַח אֶת־כָּל־הַבָּסָסָה וְהַדָּבָר וַיְשַׁלְּחָם אַל־הַמְּלָךְ ² הַיְשָׁב בְּרַמְשָׁק:

¹ Translate the future with vav conversive in these and subsequent exercises as though a preterite preceded.

² See Remark 7.

b. Piel and Hiphil Futures.

REMARK 17. In those forms of the Piel future, which end with the last radical, Tserè is shortened or rejected before suffixes as in the 3 masc. sing. of the Piel preterite.

18. Tsere in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hhirik before suffixes, e. g. אַל־תִּשְׁחַתְּהָתָה *destroy not, destroy him (or it) not.*

Analyze and translate:—

נְקַטְּלִים, תְּקַטְּלִים (2), יְקַטְּלִינִי, תְּקַטְּלֵנִי, יְקַטְּלֹן, אֲקַטְּלִנִי,
אֲקַטְּלִים (3), תְּקַטְּרֵנִי (4), יְקַטְּרֹן, יְקַטְּרֵלִנִי, אֲקַטְּרֵלִנִי.

פְּשַׁתְּתִי אֶת־חַפְטָנָה אַרְכָּה אַל־בְּשָׁעָה רְתָאִי אֶת־הַרְגָּלִים אַרְכָּה
אֲמֹנָם: הַבְּלֵל וּבְלִילִנִי יְהִי מִזְעָם: עַמּוֹ אֶנְכִּי בְּשָׁרָת אֲחַלְתָּה.

ראכברדה: רישבם בפער ורשותה: אמר אל-פְּשָׁחָרְהָ כִּי בְּבָה בָּה: רחומות יתנו לא בשותה ולא רשותה א-ת-ת-כ-ר-ר-ה א-ש-ר נ-ש-פ-ע ל-כ-ם: מודה-א-נ-ש כ-ר ת-ז-ק-ל-י ו-כ-ב-ד ו-ה-ר ת-ש-ל-ה ו-ח-מ-ש-ל-ה ב-כ-ל-ה-א-ר-ץ: ל-ק-ח א-ז-ו נ-י-מ-ל-י-ה-י ע-ל-י-ש-ר-א-ל: נ-א-ר-ח-צ-ק ב-פ-ר-ים ו-א-ל-ב-ר-ש-ק: י-ל-ב-ש-ר-ה ב-ג-ר-ד-ים:

o. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, יְ, expressing the subject of the verb קְטַלְנִי *my killing* and יְ to its object *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קְלַטְנָךְ *thy killing* or *to kill thee*, קְלַטְנָךְ *thy causing to kill, to cause thee to kill or to cause to kill thee*.

Analyze and translate:—

¹ Of the two forms here represented one has a suffix, the other has not.

² Notice the position of the accent.

אָמְרִי, אָמְרָךְ, אָמְרָם, שָׁלָחְנִי, שָׁלָחוּ, שָׁלָחוּ, שָׁגְנָהִי (2),
שָׁלָחָנִי (2), שָׁלָחָנִי, שָׁלָחָנִי (2), שָׁלָחָם, שָׁלָחוֹ, שָׁמְרָנִי (2),
שָׁמָרָם, שָׁמָרָךְ, שָׁמָרָת, שָׁמָרָה.

REMARK 20. The copulative **וְ** is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

וַיִּקְרַבְתִּי בָּם *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

וַיִּשְׁפַּע הַעַם בְּנֵבְרִי עַמְקָה: וַיִּשְׁפַּע וְהַזֵּה ^{בְּבְרֹכֶת} לֵי: עַמָּה כְּבָרְנִי נָא לְמַד יִשְׁנָאָל: אַפְתָּה דָּבָרֶת אַלְתְּחִמְקָם הַהָּה לְחַכְּרִיחָוּ מְשֻׁחָל אַתָּם: מְשֻׁחָה כְּרִיזָה הַוָּא: קְבָנִי מְדִחָנוִים: בְּקְבָנִי אַתָּה יִשְׁרָאֵל מְדִחָנוֹלִים ^{וְיִקְרַבְתִּי בָּם} וְיִרְשֶׁה תְּבוּוֹת בְּרָאָנִי יְהֹהָה ^{בְּחַקְרִשִּׁי} בְּבָלָם: וַיִּמְשַׁח אָתָּה לְקָדְשָׁל: וַיִּבְדַּל אָהָרֹן לְהַקְרִישׁ לְהַקְסִיר לְפִנֵּי יְהֹהָה:

¹ The initial aspirate has Daghesh-lene as though the preceding word were אָרְנָא § 28. 3.

² The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, **אַבְןָ גְּדוֹלָה a great stone, הַאֲבָן הַגְּדוֹלָה the great stone**, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last **הַאֲתָּה הַגְּדָלֹתָה these great signs**, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it **גְּדוֹלָה הַאֲבָן גְּדוֹלָה the stone is great**, § 70. 3.

24. Comparison is expressed by the preposition **מִן** § 72. 1, **אֲחֵרָךְ thy sister young from thee**, i. e. **younger than thou; אַגְּרָל מִבָּךְ I will be greater than thou.**

שְׁמָרִים תְּדַשְּׁים ¹ **וְאַרְצָה תְּלִשָּׁה**: **גָּוִים רְבִים וּמְלִכִּים גְּדוֹלִים**: **וְתִבְשָׁתָה בְּאָרֶבֶת וְהַאֲבָן גְּדוֹלָה עַל־הַבָּאָר**: **שְׁלָמָה תְּרִשָּׁה**: **הַתְּאִים חַטְבָּות**

טְבָחָת מִזְאֵד וְהַרְעָתָ רְשָׁתָ מִזְאֵד: אֲלֹהָת תְּפִלְכִּים אֲשֶׁר מַלְכֵו בְּאָרוֹם
לְפִנֵּי מֶלֶךְ-מֶלֶךְ לִיְשָׁרָאֵל: אַתָּה כָּל-הַפְּלִכִּים תְּאֵלָה לְכָד: ² עַלְמָה דָּרְפָּר
יְהֹוָה ³ עַלְיָנוּ אַתָּה כָּל-הַרְעָתָ הַגְּדוֹלָה הַלוֹאָת: וַיְהִי הַשְּׁלִיךְ עַלְיָהָם
אַבְנִים גְּדוֹלָה מִקְהַשְׁפִּים: חָזֵץ הַטּוּבָה אֲשֶׁר יְהֹוָה נִמְנָה לְכָה: עִיר
גְּדוֹלָה גְּבֻעָה וְהִיא גְּדוֹלָה מִקְהָעֵי:

¹ Vowel of the noun assimilated to the preceding Kamets as after the article, § 25. 3. a.

² Upon what ground, i. e. for what reason, why.

³ Upon us or against us.

14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, פְּקָדָם *a place*, but פְּקָדָם הַאֲרוֹן *the place of the ark*; אַרְוֹן יְהֹוָה *the ark (not an ark) of Jehovah*.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, אֱלֹהִים אֱלֹהִים *a man of God*, אֱלֹהִים אֱלֹהִים *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, רַיִם יְהֹוָה הַמְּדֹלָל וְהַפּוֹרָא *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

כָּנְפֵי הַכְּרוּבִים: אַרְוֹן אֱלֹהִים יְשָׁרָאֵל: אַרְוֹן בְּרִית יְהֹוָה: כָּל כָּלֵי בֵּית
הַאֱלֹהִים הַגּוֹלִים וְהַקְּטִינִים: כָּבֵבִי הַשְּׁמִינִים: תְּנַן לִיהְוָת הַחֲמִימִים וְשָׁמִינִי
הַשְּׁמִינִים הָאָרֶץ וְכָל-אָשְׁר-בָּהּ: הַקְּלָל כָּל עַקְבָּב וְהַיִלְלִים וְרִידָעָשׂוּ: תְּכַבְּדֵר
תִּיחַת הַשְּׁדָה: אֲתָת הַמְּלִכְתִּמי עַל-עַם רַב צָפֵר הָאָרֶץ: וַיִּגְדֵּל הַמְּלָךְ
מֶלֶל מֶלֶכִי הָאָרֶץ: יָשַׁב קָדֵד בְּשָׂדָה מֶלֶשֶׁתִּים: וַיִּשְׁכַּח אֶת-יְהֹוָה וַיַּעֲלֵר

אָחָם בַּיָּד מִלְּאָדָם : הָלֹא טֻב אֲבָנָה וַיַּפְרֹטֵר נְהֹרָות דְּפַשֵּׁק מִלְּלָה¹ מִמְּרֵי רִשְׁעָאָל הַלְּאָאָרְחָץ בָּהָם וְתַהְרֵרִי :

אמנה קרי 28. 1.

¹ The construct of מִלְּלָה, a reduplication of the more usual form מִרְּלָה.

15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions *after* אַלְּ, *to* עַל, *upon* עַלְּ, and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֲרִי not אַחֲרִי *after me*.

30. The article before יֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אַחֲרַתְּנָיו תִּשְׁמַרְתָּ וּבְכָלָיו¹ תִּשְׁמַעְתָּ וּבָוּ² תִּדְבְּקִין : אַתָּה אַדְבָּרִי
תִּשְׁמַרְתָּ אַתָּה וּזְרַחַת אַחֲרִיךְ : אַבְדֵּת תִּאֲבֹדוּן אַדְבָּלְתָּמְכוֹת אַשְׁר
עַבְדָּתָם³ הַצּוֹרָם אַשְׁר אַתָּם לְרִשְׁתָם אַתָּם אַדְאַלְהִים וַיְנַצְּתָם אַדְ
מִזְבְּחָתָם וְשִׁבְעָתָם אַדְמַצְבָּתָם וְאַשְׁרֵיָם תִּשְׁרְפָּוּן בְּאֶשׁ וְאַבְדָּתָם אַדְ
שָׁפָטָם מִזְרָחָתָם הַחֹוֹא : וְהִיא אַנְכִי הַזְּלָקָה יְמִין בְּרִיךְ כָּלְהָאָרֶץ וַיְרַעַתָּם
בְּכָלְלַבְבָּכָם וּבְכָלְנַפְשָׁכָם כִּי לֹא נִפְלֵל דָבָר אַחֲד מִכֶּל תְּדִבְּרִים הַטוֹּבִים
אַשְׁר דָּבָר יְהֹוָה אֱלֹהִיכָּם⁵ עַלְּיכָם :

¹ may take a direct object, or as in this instance be followed by בְּ.

² See Lesson 4, note 1; also § 39. 3. § 30. 33.

³ The 3 plur. suf. with fem. plur. nouns may be either סָ or יְחָם .

⁴ Upon the subject of, concerning.

16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb:—
קָמַל

עַמְּדָתָם , תִּעְמַד⁽²⁾ , גַּעֲמַד , אַעֲמַד , שַׁמְּד⁽²⁾ , תִּחְזַקְרֵי ,
יְחַזְקֵךְ , תִּחְזַקְנֵה , תִּאֲכַלְלֵי , אַכְלֵל .
הַעֲמִדוּ , הַצְּמִידֵנִי , גַּצְמִידֵה , תִּצְמִידֵם , הַעֲמִדֵּת , תִּצְמִידֵת ,
גַּעֲמִידֵם .

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is 'הַיְהָפְכוּ' e. g. *כָל־הַמִּים*, *כָל* *הַמִּים*, *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others.
§ 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as *מָקוֹם אֲשֶׁר* *the place which* or *where*, etc..

וַיַּהֲפֹךְ וַיְהִי אֶל־הָקְלָלָה לְבָרְכָה כִּי אֶת־הַבָּא וַיְהִי: הַשְׁמַנְיָה
וַיַּהֲפֹךְ לְהַשְׁמָנָה וַיְהִירָתְ לְדִם: וַיַּהֲפֹכוּ כָל־הַמִּים לְדִם: אֲנָכִי וּבִתִּיחַי נַעֲבֵד
אֶת־יְהֹוָה: צְבוֹתָם אֶת־יְהֹוָה וַיַּעֲזֹב אֶת־חַם: וַיִּמְטֹר צְלִיָּהָם מִן לְאַלְלָה:
וַיַּאֲכַלְכֵל אֶת־הַפָּנִים: וַיֹּאמֶר אִישׁ־הָאֲלָהִים אֶל־הַפָּנִים לֹא אֲכַל לָהֶם בַּמְקוֹם
זְהֹה: כָּל־עַצְמוֹתֵי הַאֲמְרָנָה וַיְהִי מִן כְּמֹזֹה: בַּמְקוֹם אֶסְתְּרוּ אִמְרָה לָהֶם
לְאַעֲפֵר אֲפָם יֹאמֶר לָהֶם בְּנֵי־אֱלֹהִי: וְעַתָּה אֶל־הָיִי יְשֻׁרָּאֵל¹ יְאַפֵּן נֹא
דְּבָרִים קָשָׁר לְבָרְכָה לְעַבְדָה דָּוד אָבִי:

דְּבָרִיךְ קָדוֹשׁ.

¹ The future followed by נָא has the force of a petition or request.

² State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of **קָמַל**—

קָמַלְיָה (2), קָמַלְתָּ, קָמַלְתְּ, קָמַלְתָּה, תָּקָמַלְתָּ, וְקָמַלְתָּ, רְקָמַלְתָּ, יְקָמַלְתָּ,
קָמַלְתָּה, נָמַלְתָּ, הַתָּקָמַלְתָּ (3), נָמַלְתָּ, תָּקָמַלְתָּ, קָמַלְתָּם, קָמַלְתָּנוּ, נָמַלְתָּךְ,
אָנְמַלְתָּם, נָמַלְתָּךְ.

בָּרוּךְ וּבָרְכָה וַיְהִי בָּאָרֶץ אֲשֶׁר וַיְהִי אֶל־הָיִהְתָּ נָמַן לְהָ: בָּרוּךְ נִפְשָׁר
אֶת־יְהֹוָה וְאֶל־תְּשַׁכֵּחַ כָּל־פָּמוֹלִיר: אָבָרְכָה רְאַנְדָּלָה שְׁמָךְ וְאָבָרְכָה מְבָרְכִּינָה

רְגַבְּרַתְּ בָּהּ כָּל נָוִי חָאָרֶץ: יְלַעַתְּ אֹתְּ אָשָׁרְתָּבְּרַתְּ מִבְּרַתְּ: רְעַתְּהָ
בְּרַתְּ אֲחִיבָּתְּ עַבְדָּה וּמִבְּרַכְתָּהּ יְבָרַךְ לְעוֹלָם: זְעַקְדָּ אַלְיָ וְלֹא אֲשַׁפְעַ
אֲלֵיכֶם: וַיְזַעַקְיָ אֲרִשְׁ אַלְאָלָהָרוּ: אֲנָפְרַעְעַי מִקְדָּחָאָרֶץ: טְהָרָנוּ אֲתָקְלָלָ
בִּתְהָ וְיָהָה וְאֲתָהָמְנוֹבָתְּ וְאֲתָכְלָלְכָלָרוּ: וַיְפַתְּחַתְּ הַכְּבָדִים וַיְסַבְּרַוּ אֹתְּ
הַעַם: אָמֵר אַלְיָ רְתַחְ וְסַתְּרָה:

18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of **קְפָלָ**—
שְׁלַחַתְּ, שְׁלַחַ, שְׁלַחַ, שְׁלַחַ, שְׁלַחַ, שְׁלַחַ, שְׁלַחַ,
נְשַׁלְחַ, מְשַׁלְחַ, שְׁלַחַתְּ, שְׁלַחַתְּ, וְשַׁלְחַתְּ.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

גַּמְנָן זְרַעַ לְגַנְעַ וְלַחַם לְאַכְלָן: בְּגַנְעַ זְרַעַ אַדְזִזְעָה: אַלְגִּינְגַּע שְׁפָתָה
אַדְכְּלִיהָם: מִרְיְוָעַ מְהַדְּטוֹב לְאַדְםָן: גַּרְעַתְּ כִּי וְהָהָ שְׁלַחַנְיָ אַלְיָהָ:
וְיִאָמְרַד אַלְיָהָ הַגְּרַעַתְּ כִּי הַיּוֹם וְיָהָה לְקַתְּ אַדְיְאַלְיָהָ מַעַל רְאַשְׁתָּ
וְיִאָמְרַד בָּם אַנְיָיְרָיְיָ: אַחֲרָ שְׁבַתְּחָתָה: תְּלַקְתָּ אֲלִיבָתָה הַפְּלָקָה: אַלְנָא
הַפְּנַעַס מְהַלְקָה אַלְלָה כִּי כְּבָד אַכְבָּדָה מְאָדָן: הַלְוָקָה הַלְכָה הַעֲצָים לְמַשְׁחָה
עַלְיָהָם מְלָקָה נִיאָמְרַד לְזִוְתָה פְּלַטְבָּה עַלְרָיָה: אָז¹ תְּפַלְקָהָנָה עַרְיָה עַרְוִיָּה
וְאָזְנָיְיָ תְּרַשְׁפִּים תְּפַתְּחָהָ: אַקְרַע אֲתָהָפְמַלְכָה מְבִיטָה דָּודָן: קְרַעַי לְבַבָּם
רְאַלְבְּגָנְדִּיכָּם:

טַלְכָה קְרַעַי

¹ The plural of אָזְנָיְיָ is often used, as it is here, in a singular sense.

² פְּלַטְבָּה is applied specifically to opening the eyes; פְּתַחַתְּ is the general term for opening, and is applied to anything whatever.

³ תְּרַשְׁפִּים is for תְּרַשְׁפָּה and consequently does not lose its Tsere in the plural.

19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of **קְפָלָ**—
אֲשַׁפְעַ, גַּעַשְׁ, גַּעַשְׁ, גַּעַשְׁ, גַּעַשְׁ, גַּעַשְׁ, גַּעַשְׁ, (2)

גַּבְעָשׁ , חַבְעָשׁ (2) , מְבִירָשׁ , הַמְּבִירָם , אֲגַשׁ מְגַשׁ , וְגַלְשִׁי , חַגְשָׁוּ , (2) חַגְשָׁוּ , חַגְשָׁתָוּ , הַגְּשָׁתָוּ , הַגְּשָׁתָהּ (2) .
גַּתְתָּקָה , פָתָה , חַגְשָׁתָוִי , הַגְּשָׁתָוִי , הַגְּשָׁתָהּ , (3) מְגַשְׁתָּיָה , גַּרְשָׁתָהּ , יְגַשְׁתָּיָה , גַּרְשָׁתָהּ .

REMARK 35. The relative is often omitted as in English *honey I gave thee to eat for honey which I gave, etc.*, § 88. 3.

בְּתַתְיִרְבִּתְהָ אֲדָמָלָקְדָּחָי וְאַתְּעַמְּפָרְוָו וְאַתְּאַרְכָּזְוָו : וְעַתָּה
יְהָהָרְבָּאָנְדָגְנָפְשִׁי מְפָעָי כִּי טָבָ מְזָהִרְיִי : קְתִירְמִזְרָחִי וְאַלְלָאַתְּ
גְּסָפָה : שְׁמָנִי וְקְטָרָתִי גְּתָתָה לְפָנֵיכֶם נְתָקָחִי אֲזָדְלָחִמִּי אֲשֶׁר גְּתָתִי לְךָ
וְרַבְתָּהָאֲכָלְתִּיךָ וְנַתְּתִּיחָוָה לְפָנֵיכֶם : לְאַרְחָבִילָה תְּזַבְּרָא קְטָן וְגַדְולָה
עַדְאָזָרְהַבָּקָרְרָא : הַגְּרָדָלְמָלָקְדָּחָא תְּכַלְתָּהָרְבָּרִים הַאֲלָהָה : ¹ לְמָה
לְאַדְחָבְרָה לְיִרְבָּא ² אֲשָׁתָּהָה הַוָּא לְמָה אֲמָרָה אֲחָתָרְיִהְוָא הַרוֹא נְאַקְחָה אֲתָתָה לְיִ
לְאַשָּׁה : וְהָהָה לְלַחְגָּדָלִי הַחָצִי : נְבָלָהָדָא בְּנִידָה הַחֲנָתָה בְּרַבְבִּים וְתַמְבָּן
וּבְנִידָה אֲקָם אַלְאַפְּלָה :

רְחַמְמִיו קְרָר .

¹ בְּמִזְרָחָה preceded by בְּ is pointed בְּחַזְקָה before a guttural and בְּמִזְרָחָה before other consonants.

² The construct of הַאֲשָׁתָּה אֲשָׁתָּה is in which, before suffixes, becomes אֲשָׁתָּה אֲשָׁתָּה etc. See § 50.

20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species of סְבִבָּה . For the present the usual sense of the passive and causative species may be retained, the Piel may be rendered *to surround entirely*, and even the unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in actual use.

Translate and give the corresponding forms of קְטָל :

סְפֻוָה , סְבָה , סְבִבָּה (3) , סְפִבָּה , סְבִיָּה , סְפִוָּנִי , סְבִבָּנִי , (2) סְבִבָּנִי ,
תְּסְפִבָּרִי , תְּסְפִבָּרִי , גְּסָבָב , גְּסָבָב , גְּסָבָב הַסְּפִבָּרִגְגָה , רְסִבָּרִי , גְּסִבָּנִי ,
גְּסִבָּה , סְפִבָּנִי , סְבִבָּרָה , סְבִבָּרָה , יְסִבְבָּי יְסִבְבָּנוּ (2) , יְסִבְבָּה .
חְסִבָּה , חְסִבָּוֹתָן , חְסִבָּוֹנִי , חְסִבָּוֹתָן , מְסִבָּבָה , יְסִבְבָּי , הַסִּבְבָּה , הַסִּבְבָּה ,
חְסִבָּרִי (2) , אֲסִבָּב , אֲסִבָּב , חְסִבָּבָה , סְבִבָּבָה , גְּסִטָּוֹבָבָה , יְסִבְבָּקָה , יְסִבְבָּמִי ,
יְסִבְבָּנִי (2) , תְּסִבְבָּנִי , יְסִבְבָּנִי , יְסִבְבָּנִי .

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מִבְרָכֶיךָ בָּרוּךְ blessed is every one of those blessing thee.

37. The conjunction וְ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, if thou wilt not, etc., וְקַבֵּלְתְּךָ then shall cleave to thee, etc.

אָבָרְיךָ אָרוּר וּמִבְרָכֶיךָ בָּרוּךְ: אֲשֶׁר תָּאָר יְאָר: לֹא חָאָר אֶתְתָּחָעַם
כִּי בָּרוּךְ הוּא: אַסְ-לָא חַשְׁמָע בְּקָוֶל יְהָנָה אַלְלָיָה לְשָׁמָר אֶתְדָּכְלָל
מְצֻוֹתָיו וְרַבְכָו בְּה בְּלַהְקָלְלָות חָאָלה: אָרוּר אַתָּה בְּעֵיר וְאָרוּר אַתָּה
בְּשָׁמָה: וַיְאָמֵר גַּלְוּ אֶבְנָיִם גְּדוּלָות אַלְפִי הַמְּעָרָה: גַּל עַל-יְהָנָה
פְּרָכָה: תַּחַל לְפָהָר אֶתְדִּיחָוֹתָה מִדְהָאָשָׁרִים וּוּנְתַצְוָה אֶת מִזְבְּחוֹתָה
הַבְּלָלִים וְהַאָשָׁרִים שְׁבָר¹ וְהַלְּקָה וְעַצְמָות פְּהָנִים שְׁרָפָה עַל-מִזְבְּחוֹתִים:
אָס מְזֻרָע הַיְהוּדִים מְרַקְבָּרִים אֲשֶׁר הַתְּלָוָה לְנַפְלָה לְפִנְךָ נְפּוֹל הַפּוֹל
לְפִנְךָ: הַיּוֹם הָאָהָר אֶתְל גְּדָלָה בְּעֵיר כְּלִי-שָׁרָאָל:

*. i. e. Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

¹ With Patah in the ultimate in place of Tsere.

21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קְמַל :

יְשַׁב, נְשַׁב, שְׁבַת, שַׁב, שְׁבָנָה, תְּשַׁבָּנָה, נְשַׁבָּב, נְשַׁבָּב, נְשַׁרְבָּב,
נְשַׁבָּב, הַוְשְׁבָב, הַוְשְׁבָב, הַוְשְׁבָב, הַוְשְׁבָב, הַוְשְׁבָב, הַוְשְׁבָב,
שְׁבָבָם, אֲוֹשְׁבָבָם, וְוּשְׁרִבּוֹם, הַוְשְׁרִבּוֹם, הַוְשְׁרִבּוֹם.

REMARK 38. The interrogative הָ is employed in simple direct questions, הָאָחִיה shall I live? in indirect questions אָמָ is more usual; inquire אָמָ אָחִיה whether I shall live.

39. In a disjunctive question, direct or indirect, the first member is introduced by הָ and the second by אָמָ, e. g., תְּהַשְׁמֵר מְצֻוֹתָיו אַס-לָא wilt thou keep (or in dependence

on a previous verb, [to know] whether thou wilt keep) his commandments or not?

הוֹצִיאָם יְהוָה בְּרָכֶיךָ וְאַמְرָתָם בְּפִיה הַוְעִינָנוּ בְּאַמְרָתָם אֵין
אֱלֹהִי הַטְּשָׁפָט: ¹ וְזָכְרָתָ אֶת־גָּלְלָתָהּ רַק אֲשֶׁר הַוְלִיכָה יְהוָה אֱלֹהֵינוּ
בְּפִרְכָר ² לְרַעַת אֶת־אֱלֹהִים בְּלִבְבָה הַתְּשִׁמְרָתָ מְצָחָתָ אֶפְלָלָ: וְאַתָּה בְּכָרִ
דָע אֶת־אֱלֹהִי ³ אֶבְרִיךְ וְעַבְדוּהוּ: דָעַ כִּי לֹא יָפֶל מִלְכָר יְהוָה ⁴ אֶרְאָתָה
אֶת־דָבָר יְהוָה עַל בֵּית אֲחָבָב: מְדֻעַ כִּי אֵין בְּמַנִּי בְּכָל־הָאָרֶץ: לֹא
הוֹרְשָׁתָ אֶת־עֲבָדֵיכָה מִן יָשָׁב עַל־כֶּסֶף אֶדְנְרָחָפְלָק אֶחָרְיוֹ: נִרְבְּרָתָ
וְרִשְׁלָתָם נִילְכָה אֶל־אֲהָלָתָם: וְהַרְוִישָׁ אֶת־גָּלְלָתָנָיוּם הַאֲלָתָה
מְלִפְנֵיכָם וְיַרְשָׁתָם גְּזִים גְּדָלִים זְמָנִים:

צָבוֹחוּ קָרִי

¹ Pret. with Vav Conversive.

עֲבָדָד קָרִי

² § 52. 1.

³ § 50. 2.

⁴ § 48. 1.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

The Piel of קָם means to raise: the Niphal, which is not in use, may in this exercise be rendered to be risen.

Translate and give the corresponding forms of קָפְלָל:

קָם (2), קָם (2), קָמָה, קָמָט, קָמָתוֹתָם, יְקָומָנוּ
יְקָומָנוּ, נְקָומָנוּ, נְקָומָתָם, נְקָומָתָם, נְקָומָתָם
קָמָמָתָם, קָמָמָתָה (2), אֶקְמָמָתָה (2), מְקָמָתָם, קָמָמָתָה, קָמָמָתָה
קָמָמָתָה, קָמָמָתָה, קָמָמָתָה, קָמָמָתָה, קָמָמָתָה
הַקְּיָמָתָה, הַקְּיָמָתָה, יְקָמָתָה, יְקָמָתָה, מְקָמָתָם, אֶקְמָתָם
יְתָקָמָתָם, רַבִּי, רַבְּוִי, יְרַבִּי, רַבִּי (2), רַבִּי (3), הַקְּיָמָתָה
מְקָרָמָתָה, יְקָרָמָתָה, יְקָרָמָתָה.

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates, § 89. 2, the blessing וְנִתְּנָהָ it shall even be given, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, whence art thou coming? the action being regarded as still continuing, whereas in whence have you come? the action is viewed as at an end.

אַתָּה תֹּהֵב בְּלֹאָתָר הַלְּכָתָה: וְלֹאָתָר וְלֹאָתָר
לִמְקוֹמוֹ: אַתָּה יָבֹא לְרֹאָתָה תֹּשֶׁבְתִּיתָה לְקַרְמָתְךָן: הַעַת אָנוּכִי עַמְּךָ וְשָׁמְרָתִיךָ
בָּלָל² אֲשֶׁר-תָּלַךְ וְהַשְׁבָּתִיר אֲלֹהָתָמָה הַזָּהָה: וַיַּשְׁלַחְתָּהוּ אֶל-יְשָׁבֵת הַעִיר
לְאָמָר הַשְׁבִּי פְּלַשְׁתִּים אֲדֹאָרֹן יְהוָה: וַיַּקְרֵב יְמִינְךָ דְּלָמוֹת: אֲלָלָ²
אֲשֶׁר פָּלַכְתִּי אֶלָּךְ וּבְאַשֶּׁר פָּלַיכִי אֶלָּךְ עַמְּךָ עַמְּךָ וְאֲלֹהָתָךָ אֲלֹהָתָךָ בְּאַשֶּׁר
פָּמְרוּחָ אָמָות וְשָׁם אָקְבָּר: אָנָּה תָּלַךְ וּמְאַין תָּבֹא: וְעַתָּה חַבְרָתָךָ
הַזָּהָה אֲשֶׁר תָּבִיר אֲשֶׁר-תָּפְתִּיחָה לְאַדְלִינִי וּגְנַעַנִּה לְגַעֲרִים הַפְּרֹתְּחָלִיכִים בְּרַגְלֵי
אֲדָלָבִי:

¹ § 50. 1.

² Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 50. 3.

23. LAMEDH ALEPH VERBS, § 60.

The Piel of אָמַת may for the sake of distinction be rendered to find out.

Translate and give the corresponding forms of קָטַל.—
יָסַצָּא, תָּמַצֵּא אָמַת, (2) נִמְצָא אָמַת, (3) מִצְאָת, הַמִּצְאָת,
תִּמְצְאָת, (2) מִצְאָת, מִצְאָת, (2) מִצְאָת, יִמְצָא.

REMARK 43. The verb מִלְאָה takes a direct object in the Kal to be full of anything, and in the Niphil to be filled with anything; in the Piel to fill something with something, it may have two objects.

וַיַּקְרֵא יְהוָה אֲלֹהָתָמָל וַיֹּאמֶר הַצְּבִיר נָרְצֵץ אֲלֹעֲלֵי וַיֹּאמֶר חֲנִינִי
כְּרָקְרָא חֲנִינִי לֵי וַיֹּאמֶר לְאַדְלָרָא רַי שְׁוֹב שְׁבָב וְלֹאָתָר וְלֹאָתָר
אֲלֹהָתָמָה: וַיֹּאמֶר אֲלֹהָתָן אֲלֹהָתָקְרָא חֲנִינִי קְרָא גָּנִין לֵי מְרָא:
יִמְלָא עַתִּי אֲהַדְתְּבִיא הַתָּה כְּבֹד: וְתַבְאָנִית וְתַמְלָא אָנִית אֲזְהָרָהָסִים: חֲנִינִי

מִים בְּאַיִם מִלְּךָ אֲדֹם וּמִלְּאָהָרֹן אֲהָדָה מִים : אֲנִי יְהוָה אֱלֹהִים
הַחֲזָקָה יְהִי מְאֹור בְּשָׁדִים ^{לְקַחַת לְקַחַת} אֲהָדָה אֲהָדָה הַזֹּאת : לְבָסָה
אַלְמָנָה :

¹ See § 18.

24. LAMEDH HE VERBS, § 61.

רָבַּא in Kal means to reveal, i. e. to uncover a secret, in Piel to uncover, in Hiphil to exile, i. e. to uncover or strip a land of its inhabitants, in Hithpael to uncover one's self.

Translate and give the corresponding forms of קְשַׁר :—

מי הארץ אשר בנה ברוחך ילק וישב בברוחך פרידמות בפלחהה
האמנים ישב אליהם על הארץ היה השמים ושמי הארץ לא יכללו
אף כריהביה היה אשר בניתו: ויהי בכלהות שלמה לבנות אדריכל
יהוח' נירא יהוד אל שלמה שהיה כאשר נרא אלד בגבעון: ויבן
שם דוד מזבח ליהוח' ויעל לנוות: המטה אשר עלייתם שם לא תרד
טפה ² בימות קמות: אעטשה אמתה לנוידוד: יעשוי את כל אשר בנה
יהוח': לא ³ עישטה מחת כל השמים באשר נעתה בירוחם:

¹ See Remark 20, Lesson 12.

² *for*; or it may be translated *but*, to which it is often equivalent after a negative.

³ The feminine in the sense of the neuter.

25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words *son* or *daughter* prefixed to the term of

their life, thus בֶּן־שָׁמֶןְתָּה *son of eight years* i. e. *eight years old*.

See also the rules in § 73.

שְׁלָשָׁה יָמִים: שְׁלָשָׁה בָּלִים: חֲמִשָּׁה אֲוֹת: שְׁלָטִים אֲנָשִׁים: אַרְבָּעָה מְלִכִּים: שְׁבָעָה לְהַגִּים: שְׁשָׁה חֲדָשִׁים: שְׁשָׁה יָמִים: שְׁשָׁה גָּנְעָרִים: שְׁשָׁה תְּפִלִּים: שְׁשָׁה תְּיִמְמִים: שְׁשָׁה עֲרָבִים: שְׁשָׁה בְּנָפָלִים: שְׁשָׁה גְּנָפִים: שְׁשָׁה גְּנָפִים: שְׁשָׁה אַרְבָּעִים וּשְׁמַנְהָה: אַרְבָּעִים יוֹם וּאַרְבָּעִים לִילָּה: גְּמִים שְׁלָטִים: שְׁלָטִים דָּרְכִים: בְּדָשְׁמִנְתִּים יָמִים: בְּחַתְּשִׁיעִים שְׁנָה: בְּדָשְׁמִנְתִּים שְׁנָה דָּרְדָּר בְּמַלְכָוָה: הוּא וְשָׁפֵר בְּנָחִירָה: שְׁלָשָׁה אַלְתָּה בְּנִידָנָה: שְׁנָרִים צָשָׁר אֲנָשִׁים: שְׁנָרִים עַשְׂרָה הָאָבָנִים הָאַלְתָּה: שְׁנָרִים וּשְׁמַנוֹנִים שְׁנָה וּשְׁבָעָ מְאוֹת שְׁנָה: שְׁנָים וּשְׁשָׁרִים אֶלָּפֶת שְׁלָשָׁה וּשְׁבָעִים וּמְאָתִים: בְּשִׁנְתָּה שְׁתִּים בְּתִדְשָׁה הַשְׁבֵר בְּיּוֹם אֶחָד לְזָרֶשׁ: בְּשִׁנְתָּה אַרְבָּעָה לְזָרֶשׁ הַתְּשִׁעִי: בְּשִׁלְשִׁים שְׁנָה בְּרַבִּיעִי בְּחַמְשָׁה לְזָרֶשׁ: בְּשִׁנְתָּה הַתְּשִׁיעִית לְמַלְכָוָה בְּזָרֶשׁ הַשְׁמִירִי בְּעַשְׂרָה לְזָרֶשׁ: בְּיּוֹם עַשְׂרִים וּאַרְבָּעָה לְעַשְׂרָתָר עַשְׂרָה לְזָרֶשׁ: וּנְתַתְּפָם חַמְיִשִּׁית לְפֶרֶתָה: רְבִיעִית הַיּוֹם: שְׁלִישִׁית הַשְׁקָל: צְשִׁירָה הָאָפָה:

¹ Observe the distinction between the predicate and the attributive.

2 § 65. 3.

THE END OF THE DELUGE. GENESIS 8, 1-9.

ויזכר אל-הַר אֶדְנָה וְאֵת בְּלַהֲתִילָה וְאֵת בְּלַהֲתִילָה אֲשֶׁר אָחָת בְּנָבָה וַיַּעֲבֹר אֶלְהִים רַגֵּן עַל-הָאָרֶץ וַיַּשְׁכַּן הַמּוֹתִים: וַיַּסְכַּר מְעִינָת תְּהוֹם וַיָּרֶבֶת הַשְׁמִים וַיַּגְּלֵא גַּבְּשָׁם מִן-הָאָשָׁם: וַיַּשְׁבַּב הַפִּים מִן-אָרֶץ הַלְּוָד וַיַּשְׁבַּב וַיַּחֲסַר הַפִּים מִן-אָרֶץ חַמְשִׁים וַיָּמַת יוֹם: וַיַּחֲחַת הַתְּבָה בְּגַעַש הַשְׁבִּילִי בְּשַׁבְּעָה עָשָׂר יוֹם לְתַדֵּשׁ עַל הַר אָרֶם: וְהַפִּים רְחִיל הַלְּוָת וְחַסְרוֹ שֵׁד הַלְּרָשׁ הַצְּשִׁירָה בְּעַשְׂרֵל בָּאָהָר לְתַדֵּשׁ נְרָא רְאֵש הַהְרָרִים: וְנָרִי מִקְּצָצ אַרְבָּעִים יוֹם נִיסְפָּחָה נִמְחָה אֶת-תְּלִלוֹן הַתְּבָה אֲשֶׁר עָשָׂה: וַיַּשְׁלַח אֶת-הַעֲבָרָב וַיָּצֹא בְּצֹא וַיַּשְׁבַּב עַד-יְבִשָּׁת הַפִּים מִן-אָרֶץ: וַיַּשְׁלַח אֶת-הַיּוֹנָה מִמְּקוֹםוֹ לְרֹאָת הַקְּלָוִים הַפִּים מִן-פַּעַי הַאֲדָמָה: וְלֹא-מִצְאָה חִיוֹתָה מִנְיָה לְכַרְרְגָּלָה וַיַּשְׁבַּב אֶלְיוֹן אֶל-הַפְּבָה כִּי מִים עַל-פָּנָיו בְּלַהֲרָץ וַיַּשְׁלַח יְהוָה וַיָּקָה אֶת-הַפְּבָה:

THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. א

2 בְּרָאָשָׁיו בָּנָא אֱלֹהִים אֶת הַשְׁמִים וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיָה תְּהִלָּה
 3 לְבָבָה וְחַשְׁבָּה עַל-פְּנֵי תְּהִלָּה וְרוּחָה אֱלֹהִים מִרְחָפָת עַל-פְּנֵי הַשְׁמִים: וַיֹּאמֶר
 4 אֱלֹהִים וְיֶהָרָא אָזְרָה אָזְרָה: וַיֹּאמֶר אֱלֹהִים אָזְרָה אָזְרָה כָּרְסֶוב וִיבְּרָא
 5 אֱלֹהִים בֵּין הָאָזְרָה וּבֵין הַחַשְׁבָּה: וַיֹּאמֶר אֱלֹהִים לְאָזְרָה יוֹם וְלַחַשְׁבָּה קָרְאָ
 6 לְיְלָה וְיְהִרְאָב וְיְהִרְבָּקָר יוֹם אַתָּה: פ. וַיֹּאמֶר אֱלֹהִים וְיֶהָרָ
 7 רְקֹעַ בְּתוֹךְ הַשְׁמִים וְיֶחָרֵב מִבְּלִיל בֵּין מִים לְמִים: וַיַּעֲשֵׂה אֱלֹהִים אֶת-הַרְקִיעַ
 8 נִבְּרָא בֵּין הַמְּלִים אֲשֶׁר מִפְּחָת לְרְקֹעַ וּבֵין הַשְׁמִים אֲשֶׁר מִעַל לְרְקִיעַ
 9 נִיהְרַכְנוּ: וַיֹּאמֶר אֱלֹהִים לְרְקֹעַ שְׁמִים נִיהְרָא בָּבָה וְיְהִרְבָּקָר יוֹם שְׁנִי:
 10 פ. וַיֹּאמֶר אֱלֹהִים קְרָא הַמְּלִים מִפְּחָת הַשְׁמִים אֶל-מִקְרָם אֲתָּה
 11 וְתַרְאָה הַיְבָשָׂה נִיהְרַכְנוּ: וַיֹּאמֶר אֱלֹהִים לִי-פְּנֵה אָרֶץ וְלַמְּקֹנָה הַשְׁמִים
 12 קָרְאָנָם וְבָרָא אֱלֹהִים כְּרָסֶוב: וַיֹּאמֶר אֱלֹהִים קְדַשֵּׁא הָאָרֶץ
 13 רְשָׁא עַשְׁבָּה מִזְרָעַ זָרַע עַזְרָעַ זָרַע עַשְׁבָּה זָרַע זָרַע
 14 לְלַהְאָרֶץ נִיהְרַכְנוּ: וַתִּזְבַּא הָאָרֶץ רְשָׁא עַשְׁבָּה עַשְׁבָּה
 15 וְעַזְרָעַ עַשְׁבָּה זָרַע זָרַע לְמִינְחָה וְבָרָא אֱלֹהִים כְּרָסֶוב: נִיהְרָא
 16 בְּנֵי-הַרְקִיעַ יוֹם שְׁלִישִׁי: פ. וַיֹּאמֶר אֱלֹהִים וְיֶהָרָא מְאֹתָה בְּרְקֹעַ
 17 הַשְׁמִים לְהַבְּרִיל בֵּין הַנִּוּטָה וּבֵין הַלְּיָלָה וְהַיּוֹם לְאַחֲתָה וְלְמַעֲלָיוֹת וְלְמַטִּים
 18 וְלְשָׁנָים: וְהַיּוֹם לְמַאוֹת בְּרְקֹעַ הַשְׁמִים לְהָאָרֶץ עַל-הָאָרֶץ נִיהְרַכְנוּ:
 19 וַיַּעֲשֵׂה אֱלֹהִים אֶת-דְּשָׁעֵן הַמְּאֻרָת הַגְּדָלָת הַגְּדָלָת לְמַסְלָלָת
 20 הַלְּוּטָה וְאֶת-הַמְּפָאָר הַקְּטָן לְמַמְשָׁלָת הַלְּיָלָה וְאֶת הַכּוֹכָבִים: וַיַּפְּתַח
 21 אֱלֹהִים בְּרְקֹעַ הַשְׁמִים לְהָאָרֶץ עַל-הָאָרֶץ עַל-פְּנֵי רְקִיעַ הַשְׁמִים: וַיִּבְּרָא
 22 אֱלֹהִים אֶת-הַתְּבִיעִים הַגְּדָלִים וְאֶת כְּלָמָשָׁת תְּהִלָּה, הַרְמָשָׁת אֲשֶׁר
 23 שְׁרָצֵי הַשְׁמִים לְמִינְהָם וְאֶת כְּלָעָזָב בְּנָתָה לְמִינְהָיו וַיֹּאמֶר אֱלֹהִים כְּרָסֶוב:
 24 וַיָּבֹרֶךְ אֱלֹהִים לְאָמֶר בָּרוּ וּרְבוּ וּמְלָאִו אֶת-הַמִּרְמִים בְּינָמִים

רְחִיעָה יְרַב בְּאָרֶץ: וְיַהֲרַגְתָּ בְּנֵי-רְכָב יְמִינְךָ יְמִינְךָ: פ נִאַמֵּר
 23 אֶלְהִים הַוֹּצָא הָאָרֶץ נִפְשֵׁת חַיָּת לְמִינְתָּה בָּהָמָה וּגְמַשְׁתָּה וּתְוִיתָר-אָרֶץ
 24 לְמִינְתָּה נִוְהַרְכָּנוּ: וַיַּעֲשֵׂת אֱלֹהִים אֶת-חַיָּת הָאָרֶץ לְמִינְתָּה וּתְאַתָּה-תְּבַהַמָּה כֵּן
 לְמִינְתָּה וְאֵת כְּלָרְפָשֶׁת הַאֲדֹמָה לְמִינְתָּה וַיַּרְא אֱלֹהִים כְּרָסּוֹב: וַיִּאַמֵּר
 25 אֱלֹהִים נִגְשֵׂה אָדָם בְּצֶלֶמִי בְּרוּמְתָנוּ וְיַרְחֵל בְּדָגְתָה הַלְּמָס יַבְעַת
 26 כְּשָׂמִים וּבְבָהָמָה וּבְכָל-תְּאָרֶץ וּבְכָל-הַלְּרִימֶשׁ הַרְמֶשׁ עַל-הָאָרֶץ: וַיַּבְלַא
 27 אֱלֹהִים: אֶת-הָאָדָם בְּצֶלֶמִי בְּצֶלֶמִי אֱלֹהִים גָּרָא אָדָם זָכָר וּנְקָבָה
 בְּרָא אָתָם: וַיַּבְרַךְ אָתָם אֱלֹהִים וַיִּאַמְرֵר לָהֶם אֶלְהִים אָדָם כָּרָב
 28 גַּמְלָא אֶת-הָאָרֶץ וּבְבָהָמָה וְרֹדוּ בְּרַגְעַת הַיּוֹם וּבְשָׁעַת הַשְׁמִים וּבְכָל-תְּחִיָּה
 הַרְמֶשֶׁת עַל-הָאָרֶץ: וַיִּאַמְרֵר אֶלְהִים תְּגַתְּתִי לְכָם אֶת-כָּל-עַטְבָּם
 29 זָרַע זָרַע אֲשֶׁר עַל-פְּנֵינוּ כְּלָהָרֶץ וְאֶת-כָּל-דִּישָׁעַן אֲשֶׁר-פָּנָיו פָּרָעָץ זָרַע
 זָרַע לְכָם וְהִתְהַלֵּה לְאַכְלָה: וְלְכָל-תְּחִיָּה הָאָרֶץ וְלְכָל-עַטְבָּם הַשְׁמִים יַלְלֶל, 5
 רְמַשֶּׁת עַל-הָאָרֶץ אֲשֶׁר-בָּזֶן גַּפְשׁ חַלָּה אֶת-כָּל-לִירָק עַשְׁבָּל לְאַכְלָה נִוְהַרְכָּנוּ:
 30 וַיַּרְא אֱלֹהִים אֶת-כָּל-אָשָׁר עָשָׂה וְהַעֲדָתָבָן קָדוֹם נִוְהַרְעָב נִוְהַר
 31 בְּקָר יְמִינְךָ: פ

CHAPTER II. ב

וַיַּכְלֵל הַשְׁמִים וְהָאָרֶץ וְכָל-צָבָאָם: וַיַּכְלֵל אֱלֹהִים בְּיֹום הַשְׁבִּילי 2
 בְּלַאכְתָּו אֲשֶׁר עָשָׂה וַיַּשְׁבַּת בְּיֹום הַשְׁבִּילי בְּגַלְמַלְאָכָלָיו אֲשֶׁר עָשָׂה:
 וַיַּבְרַךְ אֱלֹהִים אֶת-דְּלָוִם הַשְׁבִּילי וַיִּקְרַשׁ אֲתָּה בְּזַיְתָה בְּפָלֵל 3
 מַלְאָכָתָו אֲשֶׁר-בְּרָא אֱלֹהִים לְעַשְׂתָה: פ אֲלָה תְּלִקְוֹת הַשְׁמִים 4
 הָאָרֶץ בְּתַהְרָאָם בְּזַיְתָה וְהַגְּזָה אֱלֹהִים אָרֶץ וְשָׁמִים: וּלְלָ, שְׁוֹתָה ה
 הַשְׁמָה בְּרָם וְהִתְהַלֵּה בְּאָרֶץ וְכָל-עַשְׁבָּה הַשְׁמָה טָרֵם יִצְחַח כִּי לְאַהֲמָיו
 5 הִתְהַלֵּה אֱלֹהִים עַל-הָאָרֶץ וְאֶתְם אַיִן לְעַבְדָּר אֶת-הָאָרֶם: וְאֶד יִצְלָה
 מִדְהָאָרֶץ וְהַדְּקָה אֶת-כָּל-פָּנֵי הַאֲדָמָה: וְלֹיִצְלֵר יְהָנֵס אֱלֹהִים אֶד 7
 הָאָדָם צָרֵל מִדְהָאָרֶם וַיַּפְתַּח בְּאָפָּרִו נִשְׁמָת מִנִּים וַיַּעֲרִי הָאָדָם
 לְעַזָּת חַיָּה: וַיַּשְׁעַל וְהִתְהַלֵּה אֱלֹהִים גַּן בְּעֵדָן בְּקָדָם וַיִּשְׁמַשׁ שָׁם אֶד 8
 הָאָדָם אֲשֶׁר יִצְרָא: וַיַּצְמַח וְהִתְהַלֵּה אֱלֹהִים מִדְהָאָרֶם בְּלִיעָן נִחְמָד 9
 לְמִרְאָה וַיַּסְׁובֵב לְמִאָכָל וְעַז תְּחִיטָה בְּתוֹךְ הַגּוֹן וְעַז הַקְּרִעתָה סָבָב וְגַל:
 רְנַדְרַי יִצְאָה מִלְּדוֹן לְהַדְקִית אֶת-הָאָרֶם וּמִשְׁמָן יְפָלֵד וְהִתְהַלֵּה לְאַרְבָּעָה,
 10 רְאָקָרִים: שֶׁם הַאֲחָד פִּישְׁׁזָן הָיָה הַטְּבָב אֶת כָּל-אָרֶץ הַחְרוּלָה
 11 אֲשֶׁר-שֶׁם הַזְּהָב: וְזַהֲבָה הָאָרֶץ חַהְרוֹא טֹוב שֶׁם הַבְּדִילָה וְאֶבֶן הַשְׁחָם: 12

13 וְסִמְחָתָר הַשְׁעִיר גְּדוּלָה רְאָה חַטָּבָב אֶת פֶּלְאָצֵץ כִּיּוֹת : וְסִמְחָתָר
 14 חַטָּבָב שְׂרֵבָב וְאֶת חַטָּבָב קְדָמָת אֶלְהָיָם וְחַטָּבָב הַרְבָּעִי וְחַטָּבָב פָּרָת :
 15 וְיִקְחָת וְיִהְזַח אֶלְהָיָם אֶת הַחֲנָתָם וְיִתְהַזֵּח בְּגַדְלָן לְעַבְרָת וְלְשָׁמָרָת :
 16 יִרְצָל וְיִהְזַח אֶלְהָיָם עַל הַחֲנָתָם לְאָמֵר מִלְּלָא עַדְתָּן אֶכְלָל הַאֲכָל : וּמְבָצֵץ
 17 תְּלַעַת פָּרָב וּרְעֵש לֹא חַאֲכָל מְפָשֵׁעַ פֵּר בְּרוּם אֶכְלָל מְפָשֵׁעַ מְוֹתָת תְּמִימָה :
 18 וְנִאֲכָל וְיִהְזַח אֶלְהָיָם לְאָמֵר בְּרוּם הַאֲנָם לְבָדוֹ אֶעֱשָׂה דָּלוֹ עַזְר
 19 כְּגַנְגָּלוֹ : וַיִּצְלַב וְיִהְזַח אֶלְהָיָם מִדְהַאֲדָמָה כְּלַלְתִּית הַשְׁעָר וְאֶת כְּלַלְעָם
 תְּשַׁפְּלִים וְיַבְּאֵל אֶלְהָיָם לְרֹאָתָה מְוִדִּיקָרָאָלָן וְלַל אֲשֶׁר יַקְרָאָלָן הַאֲנָם
 כְּגַשְׁשָׁת תְּיִזְהָר הַאֲנָם שְׁפֵלָה : וַיַּקְרַב אֶת הַאֲנָם שְׁמָמָה לְכְלַלְתִּתְהַמָּה וְלַעֲשָׂר
 21 חַטָּבָבִים וְלַל חַיָּת הַשְׁעָר וְלֹאָלָם לְאָמֵתָא עַזְר כְּגַנְגָּלוֹ : וַיַּפְלֵל וְיִהְזַח
 אֶלְהָיָם : תְּהַדְמָה עַל הַחֲנָתָם וְיִרְשֵׁן וְיִקְחֵח אֶחָתָה מְצָלָעָתָה וְיִסְגַּר בְּשָׁד
 22 תְּהַדְמָה : וַיִּכְבֹּן וְיִהְזַח אֶלְהָיָם : אֶת הַצְּגָלָע אֲשֶׁר-לְקָח מִדְהַאֲנָם לְאֶתְהָאָה
 23 וּרְבָּהָה אֶלְהָיָם : וַיַּאֲכַר תְּאָלָם זָאת הַפְּעָם עַצְמָאָמָר וּבְשָׁר
 24 מְבָשְׂרִי לְזָאת וַקְרָא אֲשֶׁר כָּרְמָאָשׁ לְקַיְמָאָא : עַל-כֵּן יַעֲזָבָאָישׁ
 כִּי אַזְדָּאָבָר וְאַתְּדָאָמָר וְדָבָק בְּאַשְׁתָּוֹ וְדָבָר לְכָלָר אַתָּה : וַיַּהְיֵה שְׁנִירָהָט
 שְׁרָדָבָם הַאֲנָם וְאַשְׁתָּוֹ וְלֹא יַתְּבָשֵׁשָׁו :

CHAPTER III. ג

א וְתַגְנִישׁ תְּיִהָה עָרוֹם מִלְּלָה תְּיִהָה אֶשְׁר עַשְׂה וְתַהְנֵה אֶלְהָיָם וְוְאָמֵר
 2 אֶלְהָיָה אֲשֶׁר אָפָר כְּרָאָמֵר אֶלְהָיָם לֹא חַאֲכָלָי מִלְּלָעַצְמָה הָאָנוֹ : וְוְאָמֵר
 3 הַאֲשֶׁר אֶלְהָיָה שְׁמָרָע עַדְתָּן נַאֲכָל : וְמַפְרֵר הַעַצְמָה אֶשְׁר בְּרוּקָהָגָן
 4 אָמֵר אֶלְהָיָם לֹא חַאֲכָלָי מְפָנָי וְלֹא חַגְשֵׁי בָּרוּם אֶכְלָמָתָן : וְוְאָמֵר
 ה הַחַגְחָש אֶלְהָיָה לְאָדִימָה תְּמִתָּן : כִּי יַדְע אֶלְהָיָם בְּרִוּם אֶכְלָמָתָן
 6 מְבָצֵץ וְנַקְרָע שִׁיצְבָּם וְהַיּוֹתָם בְּאֶלְהָיָם לְרַעַי סְבָב וּרְעֵה : וְפָרָא הַאֲשֶׁר
 7 כִּי מְבָצֵץ לְמַאֲכָל וְכִי חַאֲנָהָיוָא לְעַיְנָים וְנַחַזֵּק הַעַצְמָה לְהַשְּׁבֵיל
 8 וְתַקְחֵח מְזָרִיר וְתַאֲכֵל וְתַפְתִּין גַּמְלָאִישָׁה עַמְפָתָה וְיַאֲכָל : וְתַפְתִּחְתִּינָה עִירָי
 שְׁיִילָּס וְנַדְשֵׁי כִּי עַירְפָּטָם הַמָּטָם וְיַחְפּוּר עַלְהָה הָאָנוֹת וְיַשְׁפַּר לְהַמְּגָרָת :
 9 גַּמְפָטָלָי אֶדְקָלָי וְיִהְזַח אֶלְהָיָם מְתַהְלָקָב בָּגָן לְרַוִּית הַיּוֹם וְיִתְהַבֵּא
 10 הַאֲנָם וְאֶתְהָאָתָה מְפִילָה וְיִהְזַח אֶלְהָיָם בְּתַחַד עַצְמָה הָאָנוֹ : וַיַּקְרָא וְיִהְזַח
 11 גַּאֲרָא כְּרַעְירָם אַנְכֵי נַאֲתָבָא : וַיִּאָמֵר מַי הַעֲדָד לְכִי כִּי עִירָם אַתָּה
 12 תְּמַהְעַץ אֶשְׁר צִירִיףָה לְבָלְטָר אֶכְלָמְפָטָה : וַיִּאָמֵר הַאֲנָם

האָשָׁר אָשָׁר בְּתַחַת עַפְלָה מִקְדָּשָׁךְ וְאַכְלָל: וַיֹּאמֶר 13
 יְהוָה אֱלֹהִים לְאַשְׁר מִדְבָּרָה עַשְׂיוֹת וְתַאֲמֵר הָאֲשָׁר הַגְּזָנָשׁ הַשְׁרָאָנִי
 נְאָכֵל: וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַגְּזָנָשׁ קְרֵי עַשְׂיוֹת זֹאת אֶאֱרוֹר אֶתְהָ 14
 בְּמִלְחָמָה וּמִלְחָמָה וּמִלְחָמָה תִּנְתַּחַת הַשְׁנִיה עַל־גְּנָחָןָךְ תְּלַקֵּךְ וְשָׁאַר הַאֲכֵל כְּלִירָמִי
 תִּרְיוֹק: וְאַיִבָּה אֲשָׁר בְּרִקְעָה וּבְרִקְעָה הָאֲשָׁר יְבִין זֹאת וְכֵן זֹאת טִ
 הַרְאָה וְשׁוֹפֵךְ רָאשָׁךְ יְאָזָה תִּשְׁוֹפֵךְ שָׁקָב: ס אֶל־הָאֲשָׁר אֶמְרָה 16
 הַרְבָּה אֶרְבָּה עַצְבָּנָה וּמְרָלָךְ בְּעַצְבָּב פְּלָנִי בְּגִימָס וְאֶל־אַיִשָּׁנָה תִּשְׁעַטְנָה
 יְהִיא וּמְשָׁלָבָה: ס וְלֹא־רַם אֶמְרָה קְרֵי שְׁפָעָה לְקֹלָל אֲשָׁר־זֶה וְנְאָכֵל 17
 מִקְדָּשׁ אֲשָׁר צִוְּתִי־ךְ לְאַמֵּר לְאֵל חַאֲכֵל מִמְּנָה אֶרְוֹרָה הָאֲדָמָה
 בְּעַבְוֹרָה בְּעַצְבָּנָה תִּאָכְלֶנָה כֹּל יְמֵי חִיּוֹךְ: וְלֹא־זְרֹעַר תְּצִפְיִיחָה לְקֹדֶשׁ 18
 וְאֲכָלֶת אֶת־עַשְׂבָּב הַשְׁנִיה: בְּזַעַת אֲשָׁר־יְהִיא תְּאַכֵּל לְקֹדֶם עַד שָׁוְבָה אֶל־
 הָאֲדָמָה קְרֵי מִפְּנֵיה לְקֹדֶשׁ כְּרֻעָר אֲתָה וְאֶל־עַפְרָה תְּשֻׁבָּה: וַיְקִרְאָה בָּ
 הָאָדָם שָׁם אֲדָמָה תְּבִיא בַּיּוֹתָה אֶם כְּלִיָּה: וַיַּעֲשֵׂה וְהִנֵּה 21
 אֱלֹהִים לְאַדְם וְלֹא־תְּבֹרֵךְ תְּבִנְתָּה עַזְרָן וְנִלְבְּשָׁם: פ וַיֹּאמֶר 22
 וְהִנֵּה אֱלֹהִים תֵּן הָאָדָם הַיְהָ כִּאֵת מִפְּנֵי לְרַעַת טֻוב וּרְעַת וּשְׁתָה
 שְׁדִינְתָּה יְדוֹ וְלֶקֶת גַּם מִצְּבָּח הַחֲלִים וְאַכְלָל וְתִי לְעָלִים: וַיַּשְׁלַח־הָ 23
 יְהִיא אֱלֹהִים מִנְדָּעָן לִגְבַּד אֶת־הָאֲדָמָה אֶתְהָרָקָה מִשְׁטָם: וַיַּגְּרַשׁ 24
 אֶת־הָאָדָם וַיַּצְבֵּן מִקְדָּם לְגַדְלָן אֶת־הַכְּנָבִים וְאֵת לְהַטְּהָרָת
 הַמִּתְחָקְכָּנָה לְשָׁמֵר אֶת־דָּרְךָ עַצְמָתְךָ:

MASORETIC NOTES EXPLAINED.

ב' רְבָתִי	בָּ	Large Beth.
ה' זְעִירָא	הָ	Small He.
דְגַשׁ אַחֲר שְׁוּרָק	דְגַשׁ	Daghesh after Shurek.

LESSONS IN WRITING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24-28.

Translate into Hebrew:—

A house and field. A field and a house. In a house.
In the house. To a house. To the house. As a house.
As the house. From a house. From the house. The
house in the field. From the house unto the field. Light
and darkness. Day and night. From night to night and
from day to day. Darkness in the night. Light in the
day. As the sun in the heavens. The darkness. The
evening. Evening and morning. As the sea. Light
from the sun in the day and from the moon and from the
stars in the night. Bread from the field for man and for
beast. And flesh. And the flesh. And from the flesh.
And to the flesh. As flesh. Not day nor (lit. and not)
night. From sun to stars. From the sun unto the stars.

2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition **ל** thus, *I am my beloved's and my beloved is mine*. **אני לדודך ודודך לי**. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* **לכם אח** lit. *a brother is to you*; *He has no son* **אין לו בן** lit. *there is no son to him*.

Translate into Hebrew:—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

3. OTHER PRONOUNS, § 30.

Translate into Hebrew:—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this² thou¹ *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

4. PERFECT VERBS. KAL PREFERITE AND INFINITIVES,
§ 33.

Write the Kal preterite and infinitives of קָרַב and קָרַב in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew:—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc. and fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m. and f.*) wast bereaved. We were bereaved. Ye (*m. and f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֵת הָשָׁמִים *God created the heavens.* But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֲלֹתָיו רִכְבָּשׂ *God gave to him property.*

Translate into Hebrew:—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command.

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread, which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PTERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **בָּרַךְ** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of לְמַתָּה.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of לְמַתָּה, and the futures of כְּבָד and לְמַתָּה.

Translate :—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37.

Write the future, imperative, and participle of the Niphal, Piel, and Pual of **לָהַ**.

Translate :—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of **נִצֵּב**.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 *m. s.*) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **בָּקָשׁ** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **שָׁבַר** with suffixes, adding to each form its proper signification.

Translate :--

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of **לָמַד** with suffixes.

Translate :—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of **לָמַד** with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill.

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

Write the different persons of the Kal future of **הָרַב** with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me.

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of **לִפְקֹד** with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. *stuf.* referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

c. Infinitive and Imperative.

Write the Kal infinitive of **בּוּרָה** with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m. and f.*). To kill them (*m. and f.*). To kill her. To kill him. Kill (*m. s. and pl.*) her. Kill (*m. s. and pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s. and pl.*) them. To massacre you (*m. and f.*). His massacring us. Your being massacred. Cause (*m. s. and pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m. and f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m. and f.*). To keep us. To keep them (*m. and f.*). Keep (*m. s. and pl.*) them. My keeping the commandment. Remember (*m. s. and pl.*) me. Here am I (Heb. **הִנֵּה**, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s. and pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation,

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. a.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns *רָבֶּה* *word* and *שָׁמֶן* *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (the) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

16. PE GUTTURAL VERBS, § 53.

The intransitive verb **צָרָא** *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of **צָרָא** *to stand*, the Kal future of **אָכַל** *to eat*, and the Kal future and imperative of **זָרַח** *to be strong*.

Translate:—

Ye (m. and f.) stood. We shall stand. They (m. and f.) will stand. Thou (m. and f.) wilt stand. Stand thou (m. and f.) I shall stand. To be stood. I was stood. She was stood. Ye (m. and f.) will be stood. Be ye (m. and f.) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (m. and f.) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (m. and f.) will be strong. Be thou (m. and f.) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. is to you) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

17. AYIN GUTTURAL VERBS, § 54.

The verb **בָּקַע** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **בָּקַע**.

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. "I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (**בָּקָר**) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of **נָשַׁיְתָ** *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (בְּ) good from us.

19. PE NUN VERBS, § 56.

The Kal and Niphal of וַיַּחַזֵּ, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The Niphal is found only in the preterite and participle; the Kal in the infinitive, future, and imperative.

Write the paradigm of וַיַּחַזֵּ to *approach* and the Kal of וַיְנַתֵּ to *give*.

Translate:—

Approach thou (m. and f.). She will approach. They (m. and f.) will approach. Approaching. To approach. We approached. Ye (m. and f.) approached. I approached. I shall approach. I shall be caused to approach. Thou (m. and f.) causedst to approach. Cause ye (m. and f.) to approach. Thou (m. and f.) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (m. and f.) gave. Thou (m. and f.) gavest. We gave. We shall give. Give thou (m. and f.).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

20. AXIN DOUBLED VERBS, § 57.

Write the paradigm of **בָּבָשׁ** *to surround*, and the Piel of **חָבָשׁ** *to excite*.

Translate:—

He surrounded. We surrounded. They surrounded. Ye (*m. and f.*) surrounded. Thou (*m. and f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m. and f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m. and f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m. and f.*) wilt be surrounded. They (*m. and f.*) will be surrounded. Ye (*m. and f.*) will surround. I shall surround. Surround ye (*m. and f.*). Be thou (*m. and f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m. and f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m. and f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

21. PE YODH VERBS, § 58.

Write the paradigm of יָשַׁב *to dwell*, and the Kal of יָבַשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (m. and f.) were caused to dwell. Cause ye (m. and f.) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (m. and f.) shalt be dry. Be ye (m. and f.) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (pret.) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where¹ we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret. Rem. 37*) will I cause you to dwell in this land forever.

¹ Observe in this and the following sentences the distinction between the relative and the interrogative.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of יָעַל to *rise* and the Kal of יָרַב to *contend*.

Translate:—

Ye (m. and f.) rose. He rose. They rose. We rose. She rose. They (m. and f.) will rise. Rise thou (m.

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of **אָתָּה** *to find.*

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

24. LAMEDH HE VERBS, § 61.

Write the paradigm of **אָתָּה**.

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by **בְּ**, thus **בְּ חַמְשָׁה** **מִתְפִּירִים**, *five of the horses*, not **חַמְשָׁה מִתְפִּירִים** which would mean *the five horses*; **בְּ שְׁבַעַת מִתְהִמִּים** *seven of them*, not **שְׁבַעַת מִתְהִמִּים** which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

26. To ACCOMPANY GEN. 1.: 1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning. In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

27. GEN. 1:2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

28. GEN. 1:3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is² (Heb. he, § 67, 2) light¹.

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1:5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1:7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1:9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1:11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

33. GEN. 1:14-16.

Let there be light. Let there be a light (luminary). One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

34. GEN. 1:17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful.

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

42. GEN. 2:21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

43. GEN. 3:1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 8) thou and thy wife shall die (§ 86. 1).

44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He too¹ of it. She took it. Ye took it. We shall take. They, (f.) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking¹. She heard the voice of Jehovah [who was²] walking in the midst of the trees. I saw the man eating¹. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling¹. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

¹ The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

² See Remark 8, Lesson 7.

45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. GEN. 3:16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. GEN. 3:20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.



HEBREW-ENGLISH VOCABULARY.

אָבָּא	n. m. (const. אָבִי, pl. אָבָּוֹת) <i>father</i>	אַחֲרֵי	prep. <i>after</i>
אָבָּדָה	v. K. (אָפָּה) <i>to perish</i> . P. <i>to destroy</i>	אַיְלָה	adv. (suf. אִיּוֹ) <i>where?</i>
אָדָם	n. m. <i>a stone</i>	אַיִלָּה	n. f. <i>enmity</i>
אָדָם	n. m. <i>mist, vapor</i>	אַיְלָה	adv. <i>where?</i>
אָדָם	n. m. <i>Edom</i>	אַיְלָה	adv. <i>how?</i>
אָדָם	n. m. <i>lord, master</i>	אַיְלָה	(const. תְּאַיְלָה) <i>nothing,</i>
אָדָם	n. m. <i>man</i>	אַיְלָה	<i>there is not or was not</i>
אָדָם	n. f. <i>ground, land</i>	אַיְלָה	אַיְלָה adv. <i>where?</i> only after
אָדָלִי	n. m. <i>Lord</i>	מִן	<i>whence?</i>
אָהָבָה	or אָהָב v. K. <i>to love</i>	אַיִלָּה	n. f. <i>ephah</i>
אָהָלָה	n. m. (אָהָלָיִם) <i>tent</i>	אַיִלָּה	n. m. (אָהָלָה) <i>man, husband, each</i>
אָהָרֹן	n. m. <i>Aaron</i>	אָכְלָה	v. K. (אָכְלָה) <i>to eat.</i> H. <i>to cause to eat</i>
אָזְרָה	v. K. N. <i>to shine.</i> H. <i>to cause to shine, give light</i>	אַל	adv. <i>not</i>
אָוֶר	n. m. <i>light</i>	אַל	n. m. <i>God</i>
אָוֶר	n. <i>Ur</i>	אַל	prep. <i>to, unto, respecting</i>
אָוֶת	n. m. f. (אָוֶת) <i>sign</i>	אַלְגָּה	see הָיָה
אָזָה	adv. <i>then</i>	אַלְגָּה	commonly in the pl.
אָזָן	n. f. (אָזָנִים) <i>ear</i>	אַלְגָּה	n. m. <i>God</i>
אָחָה	n. m. (const. אָחָה, pl. אָחָה) <i>brother</i>	אַלְעָזָר	n. m. <i>Eleazar</i>
אָחָה	n. m. <i>Ahab</i>	אָמָה	n. f. (אָמָה) <i>mother</i>
אָחָה	adj. <i>one</i>	אָמָה	conj. <i>if, in a disjunctive question or</i>
אָחָה	n. f. <i>sister</i>	אָמָן	v. N. <i>to be verified, found true</i>

אָמָנָה n. <i>Amanah</i>	בָּגְדָּה n. m. <i>garment, pl. clothes</i>
אָמָןָה adv. <i>truly, indeed</i>	לְבַדָּה n. m. <i>separation; in his separation, i. e. alone</i>
אָמָר v. K. (אָמָר) <i>to say. N. to be said</i>	בָּדַל v. H. <i>to separate, divide.</i>
אָמָרָה adv. <i>whither?</i>	N. <i>to be separated</i>
אָמָן n. m. <i>man</i>	בָּדָלָה n. <i>bdellium</i>
אָמָןָה, אָמָרָה pron. <i>I</i>	בָּתָה n. m. <i>emptiness</i>
אָמָן n. m. (אָמָרִים) <i>nostril, face</i>	בָּהָרָה n. f. <i>beast, cattle</i>
אָמָן conj. <i>also, even; how much more or after a negative how much less; Gen. iii. 1, is it even so that?</i>	בָּוֹא v. K. (fut. אָבֹא) <i>to come. H. to cause to come, bring. Ho. to be brought</i>
אָמָן n. m. <i>ashes</i>	בָּין prep. <i>between</i>
אָמָןָה n. f. <i>lattice, window</i>	בָּיִת n. m. (בָּיִתִים) <i>house</i>
אָמָןָה num. <i>four</i>	בָּלָה adv. <i>not, used with the infinitive</i>
אָמָןָה num. <i>forty</i>	בָּן n. m. (בָּנִים) <i>son</i>
אָמָןָה n. m. f. <i>ark</i>	בָּנָה v. K. <i>to build</i>
אָמָןָה n. m. f. (תָּה) <i>earth, land</i>	בָּעֵבֶר prep. <i>on account of</i>
אָמָרָה v. K. P. <i>to curse. N. Ho. to be cursed</i>	בָּאָלָה n. m. <i>Baal, lord</i>
אָרָרָת n. <i>Ararat</i>	בָּקָר n. m. <i>morning</i>
אָשָׁה n. m. f. <i>fire</i>	בָּרָא v. K. <i>to create. N. to be created</i>
אָשָׁה n. f. (const. תָּאָשָׁה, pl. תָּאָשָׁהִים) <i>woman, wife</i>	בָּרָד n. m. <i>hail</i>
אָשָׁה pron. <i>who, which; conj. that, because; כָּאָשָׁה as</i>	בָּרָית n. f. <i>covenant</i>
אָשָׁה n. f. (וְתָה) <i>pillar</i>	בָּרָק v. K. P. <i>to bless. N. Pu. to be blessed</i>
אָתָּה sign of the definite object	בָּרְכָה n. f. <i>a blessing</i>
אָתָּה prep. <i>with</i>	בָּשָׂר n. m. <i>flesh</i>
אָתָּה m., תְּאָתָּה f. pron. <i>thou</i>	בָּתָה n. f. (suf. תָּבָתָה, pl. בָּתָות) <i>daughter</i>
בְּ prep. <i>in, into, at, with</i>	בָּתָה n. f. <i>virgin</i>
בְּאָרֶב n. f. <i>a well</i>	בָּאָלָה v. K. <i>to redeem. P. to defile</i>

גִּבְעֹן	n. <i>Gibeon</i>	הַ	art. <i>the</i>
גָּדוֹל	adj. <i>great, large</i>	הֲ	asks a question.
גָּדֹל	v. K. (fut. a) <i>to be great.</i>	הַמֶּדֶר	n. m. <i>majesty</i>
	P. <i>to make great</i>	הַרְאָה	m. חַיָּא, f. pron. <i>he, she, it, that</i>
גָּנוֹם	n. m. <i>nation</i>	הַרְדֵּךְ	n. m. <i>splendor</i>
גָּדוּלָה	n. m. <i>belly</i>	הַלִּכָּה	v. K. <i>to be</i>
גִּיחוֹן	n. <i>Gihon</i>	הַלֵּךְ	v. K. <i>to go, walk.</i> H. <i>to cause to go, lead.</i> Hith. <i>to go for one's self, walk about</i>
גָּלֵל	v. K. <i>to roll</i>	הַנֶּחָה	int. (suf.) (הַכְּלֵי) <i>lo ! behold !</i>
בָּם	conj. <i>also, even</i>	הַנֶּגֶד	adv. <i>hither</i>
גָּמְלָה	n. m. <i>benefit</i>	הַנִּזְבֵּךְ	v. K. <i>to turn.</i> N. <i>to be turned.</i> Hith. <i>to turn one's self</i>
גָּן	n. m. (גָּנוֹתִים) <i>garden</i>	הַר	n. m. (pl. הַרְבָּתִים, const. הַרְיִי) <i>mountain</i>
גָּרַשׁ	v. K. P. <i>to drive out</i>	הַרְיוֹן	n. m. <i>conception</i>
גָּשָׁפֶת	n. m. <i>violent rain, shower</i>	וְ	conj. <i>and</i>
er		זָהָה	m. f. זָהָה אֵלֶּה pl. pron. <i>this, these</i>
הַ	(fut. a) <i>to cleave, adhere.</i>	זָהָב	n. m. <i>gold</i>
	H. <i>to overtake</i>	זָרַת	n. m. <i>olive-tree, olive</i>
הַ	v. P. <i>to speak</i>	זָרַבְנָה	v. K. <i>to remember</i>
הַ	n. m. <i>word</i>	זָרָבָר	n. m. <i>male</i>
הַ	n. m. <i>honey</i>	זָרָחָה	n. f. (זָרָחָה) <i>sweat</i>
הַ	n. f. <i>fish</i>	זָרָקָה	v. K. (fut. a) <i>to cry</i>
הַ	n. m. <i>David</i>	זָרָקָה	n. f. <i>cry</i>
הַ	n. f. (הַלְתָּהִים) <i>door</i>	זָרַעַ	v. K. <i>to sow.</i> H. <i>to produce seed</i>
הַ	n. m. <i>blood</i>	זָרַעַת	n. m. <i>seed</i>
הַ	n. f. <i>likeness</i>		
הַ	n. m. <i>Damascus</i>		
הַ	v. K. H. <i>to crush, pulverize</i>		
הַ	n. m. <i>thistle</i>		
הַ	n. m. f. <i>way</i>		
הַ	v. K. <i>to spring up, said of grass.</i> H. <i>to cause to spring up, bring forth grass</i>		
הַ	n. m. <i>grass</i>		

אָשָׁה v. H. to hide. N. Hith.	טוֹב adj. good
to hide one's self	טְבֻלָּה v. P. to soil, defile
תְּנִנָּה n. f. apron	בְּרִמָּה adv. not yet, before
חִדְקָל n. <i>Hiddekel, Tigris</i>	
חָדָשׁ adj. new	יִבְשָׁה v. K. (inf. const. יִבְשָׁתִים) to be dry
חָדָשׁ n. m. month	יִבְשָׁתָה adj. f. dry land
חָרִילָה n. <i>Havilah</i>	בָּגָע v. K. to be weary. P. H. to weary, to cause to toil
חָזַק v. K. (fut. a) to be strong	יָד n. f. hand
חַי adj. (חַיָּה) living, alive	יִדְעַה v. K. to know. H. to cause to know, let know
חַיָּה n. f. (paragog. vowel חַיָּה) life, living thing, beast	יְהוָה n. m. <i>Judah</i>
חַיִּה v. K. to live	יְהוּדָה n. m. <i>Jew</i>
חַיִּים n. m. pl. life	יְהוָה n. m. <i>Jehovah</i>
חַלְזָן n. m. f. window	יְמִים n. m. (יָמִים) day
חַלְלָה v. H. to begin	יְמִינָה n. f. (מִינָה) dove
חַלְלָה v. P. to deliver	יְוָסֵף n. m. <i>Joseph</i>
חַמְדָה v. K. P. to desire. N. to be desired	יַלְדֵה v. K. to bear, bring forth. N. Pu. to be born
num. fifth	יַלְדָּה see הַלְדָּה
חַמְדָה n. m. <i>Haman</i>	ים n. m. (יָם) sea
חַמְשָׁה num. fifty	יַעֲקֹב n. m. <i>Jacob</i>
חַסְדָּה n. m. kindness, mercy	יַצְאָה v. K. to go out, go forth. H. to cause to go forth, bring forth
חַפְשָׁה v. K. to be diminished, to fail	יַצְאֵה v. K. to pour
n. m. (חַצְרִי) half	יַצְרֵר v. K. (fut. יְצַרֵּר) to form
חַרְבָּה n. f. sword	יַלְאָה v. K. (fut. יְלַאֵה) to fear
חַרְשָׁה adj. (חַרְשִׁים) deaf	יַרְדֵּה v. K. to go down, descend
חַשְׁךָ n. m. darkness	יְרוּשָׁלָם n. <i>Jerusalem</i>
adj. clean, pure	יְרֻחָם n. m. moon
v. K. to be clean, pure.	יְרִיחָוֹן n. <i>Jericho</i>
P. to purify, cleanse. N. to be purified	

ירקָנָה	n. m. <i>greenness</i>	שְׁמַדְנָה	n. m. <i>silver</i>
וְרַשְׁתָּה or יְרַשְׁתָּה	v. K. H. <i>to drive out</i>	מֶלֶךְ	n. f. (מְלֹאִים) <i>palm of the hand, sole of the foot</i>
יִשְׂרָאֵל	n. m. <i>Israel</i>	כְּרִיב	n. m. <i>cherub</i>
וְיַשְׁבַּב	v. K. <i>to sit, dwell, inhabit</i>	כְּרֹתָה	v. K. <i>to cut, cut off, make a covenant. H. to cut off.</i>
יִשְׁתַּן	v. K. (fut. יִשְׁתַּן) <i>to sleep</i>	חַלְדֵּהִים	Ho. <i>to be cut off</i>
יִשְׁעָה	n. m. <i>salvation</i>	כְּתָנָה	n. f. (pl. כְּתָנָה) <i>Chaldees</i>
כְּ	prep. <i>according to, as, like</i>	כְּתָנָהָה	n. f. (pl. כְּתָנָהָה) <i>const. tunic</i>
כְּבָרְדָה	K. (fut. a) <i>to be heavy.</i>	לְ	prep. <i>to, for</i>
P. <i>to honor. N. to be honored</i>		לֹא	adv. <i>not</i>
כְּבָדָה	n. m. <i>honor, glory</i>	לֵבָב	n. m. (לֵבָב) <i>heart</i>
כְּבָדָה	v. K. P. <i>to subdue. N. to be subdued</i>	לֵבָב	n. m. (וּבָב) <i>heart</i>
כְּהָ	adv. <i>thus, so</i>	לְבַבָּה	or שְׁבַבָּה v. K. (fut. a) <i>to put on, wear, be clothed with. H. to cause to put on, to clothe</i>
כְּהָן	n. m. <i>priest</i>	לְהָרָה	n. m. <i>flame</i>
כְּהָבָב	n. m. <i>star</i>	לְבָדָם	n. m. f. <i>bread</i>
כְּלָ	v. P. (כְּלָלָה) <i>to contain</i>	לְלִילָה	n. m. (לְלִילָה § 48. 2, pl. לְלִילָה) <i>night</i>
כְּשָׁ	n. m. <i>Cush</i>	לִין	v. K. <i>to lodge</i>
כְּיַ	conj. <i>for, because, that; after a negative but</i>	לִפְנֵי	see סְבִבָּה
כְּלָ	n. m. (suf. כְּלָה) <i>all, every, the whole</i>	לִבְדָּק	v. K. <i>to capture</i>
כְּלָאָה	v. K. <i>to withhold, restrain. N. to be restrained</i>	לִקְרָב	v. K. <i>to take. N. Pa. Ho. to be taken</i>
כְּלִיהָה	v. K. <i>to come to an end. P. to complete, finish. Pa. to be finished</i>	מְאֹד	adv. <i>very</i>
כְּלִיָּה	n. m. (כְּלִים) <i>vessel, article</i>	מֵשֵׁה	num. <i>hundred</i>
כְּנָה	adv. <i>so. כְּנָה</i> therefore	מְאֹור	n. m. (יְמִינָה) <i>and וּתְהִיא light, luminary</i>
כְּנָה	n. f. <i>wing</i>	מְאָכָל	n. m. <i>food</i>
אֲמָתָה	n. m. (וּתְהִיא) <i>throne</i>		

מִדְבָּר	n. m. <i>wilderness</i>	שְׁתִּיכָּה	n. m. <i>rest</i>
מָה	pron. <i>what?</i> <i>whatever;</i>	מִנִּיעַ	v. K. to <i>withhold, keep back.</i> N. to be withheld
	לְמָה? <i>for what?</i> <i>why?</i>	טָעַם	n. <i>a little</i>
מִזְרָח	n. m. <i>instruction</i>	טָעַם	H. to <i>make small or few</i>
מִזְמָרָד	n. m. (ם. and תָּו) <i>season</i>	מִזְגָּן	n. m. (ם. and תָּו)
מִתָּה	v. K. to <i>die.</i> Ho. to be <i>put to death</i>	מִזְגָּן	<i>fountain</i>
מִתָּה	n. m. <i>death</i>	מִעַל	adv. <i>above</i>
מִזְבֵּחַ	n. m. (וֹתָ) <i>altar</i>	מִצְרָה	n. f. (const. מִצְרָה) <i>cave</i>
מִזְבֵּחַ	n. f. <i>bed</i>	מִצְאָה	v. K. to <i>find</i>
מִטְבָּר	v. H. to <i>cause to rain</i>	מִצְבָּה	n. f. <i>statue</i>
מִטְבָּר	n. m. <i>rain</i>	מִצְרָה	n. f. <i>commandment</i>
מִי	pron. <i>who?</i> <i>whoever</i>	מִקְרָה	n. m. <i>gathering together, collection</i>
מִים	n. m. pl. <i>water</i>	מִקְרָם	n. m. f. (וֹתָ) <i>place</i>
מִין	n. m. <i>species, kind</i>	מִרְאָה	n. f. <i>Mara (bitter)</i>
מִבְּרָה	v. K. to <i>sell</i>	מִרְאָה	n. m. <i>sight, appearance</i>
מִלְאָכָה	v. K. to <i>fill or be full.</i> P. to <i>fill.</i> N. Pu. to be <i>filled</i>	מִרְדָּכָי	n. m. <i>Mordecai</i>
מִלְאָכָה	n. f. (const. מִלְאָכָה) <i>work</i>	מִשְׁחָה	v. K. to <i>anoint</i>
מִלְחָמָה	n. f. <i>war, fighting</i>	מִשְׁבָּחָה	n. m. <i>tabernacle, dwelling</i>
מֶלֶךְ	v. K. to <i>reign.</i> H. to <i>cause to reign, to make king.</i> Ho. to be <i>made king</i>	מִשְׁלָל	v. K. to <i>rule, with בְּ before its object. H. to cause to rule</i>
מֶלֶךְ	n. m. <i>king</i>	מִשְׁפָּט	n. m. <i>judgment</i>
מֶלֶכֶת	n. f. <i>queen</i>	נָא	particle of entreaty, <i>now, pray, I pray thee</i>
מֶלֶכְתָּה	n. f. (§ 9. 7) <i>kingdom</i>	נָגַד	v. H. to <i>tell. Ho. to be told</i>
מֶלֶכְתָּה	n. f. (const. מֶלֶכְתָּה) <i>kingdom</i>	נָגַד	prep. <i>before, in the presence of, over against; corresponding to, a counterpart</i>
מֶלֶכְתָּה	n. f. (const. תְּלַשְׁתָּה) <i>dominion, rule</i>		
מַן	n. m. <i>manna</i>		
מִן	prep. <i>from, out of;</i>		
לְ	<i>on the east of</i>		

גַּעַגְגָּנָג v. K. to touch, with בְּ before its object	עַבְרָר v. K. to pass. H. to cause to pass
גַּעַגְגָּשׁ v. K. N. to approach	עַד prep. unto, until
גַּרְגָּר n. m. (וְיָם) and (וְרִיחָה) river	עַדְתָּה n. f. company, assembly
גַּרְגָּה v. K. to rest. H. (הַלִּיחָה) or (הַלִּיחָה) to cause to rest, put, place	עַדְתָּה n. Eden
גַּנְוִי n. m. Noah	עַדְעָד adv. yet, besides
גַּנְעָל n. m. serpent	עַיְלָה n. m. suckling, babe
גַּנְטָע v. K. to plant	עַזְלָם n. m. eternity; forever
גַּמְעָמֵר n. f. Naomi (sweet)	עַזְבָּת n. m. fowl, birds
גַּשְׁר n. m. young man	עַזְבָּה v. K. P. to fly
גַּזְבָּה v. K. to breathe, blow	עַזְבָּר adj. blind
גַּזְבָּל v. K. to fall, fail	עַזְבָּר n. m. (וְרִיחָה) skin
גַּשְׁפָּה n. m. f. (וְיָם) and (וְרִיחָה) soul, life	עַזְבָּה v. K. to leave, forsake
גַּקְבָּה n. f. female	עַזְבָּר n. m. help
גַּאֲשָׁר v. H. to deceive	עַצְבָּר v. P. to crown
גַּשְׁפָּה see גַּשְׁפָּה	עַזְבָּר n. (with art.) Ai
גַּשְׁפָּה n. f. breath	עַזְבָּה n. f. (עַזְבָּרִים) eye
גַּתְתָּה v. P. to demolish	עַזְבָּר n. f. (עַזְבָּרִים) city
גַּתְתָּה v. K. to give, put. N. Ho. to be given	עַזְבָּר n. m. (עַזְבָּרִים) nakedness, naked
סַבְבָּה v. K. to surround	עַל prep. upon, over, concerning
סַבְבָּה v. K. P. to shut, shut up. N. Pu. to be shut. H. to cause to shut	עַלְהָ v. K. to go up. H. to bring up, offer
סַבְבָּה v. N. to be shut, stopped	עַלְהָה n. m. leaf
סַלְעָה n. m. rock	עַלְהָה n. f. burnt-offering
סַפְרָה v. P. to recount, tell	עַלְיָה n. m. Eli
עַבְדָּה v. K. to serve, till	עַלְמָם see עַלְמָם
עַבְדָּה n. m. servant	עַם n. m. (עַמִּים) people
	עַמְּדָה prep. (עַמְּדָה or עַמְּרָה) with
	עַמְּדָה v. K. to stand
	עַמְּרָה n. m. (וְרִיחָה) dust

ץַח n. m. <i>tree</i> , and collectively trees	קָרְבָּה v. K. <i>to be fruitful</i>
צַבֵּב n. m. <i>pain, sorrow</i>	קְרִיָּה n. m. <i>fruit</i>
צַבּוֹן n. m. <i>pain, sorrow</i>	פְּרָעָה n. m. <i>Pharaoh</i>
צַבְּמָה n. f. (וְ) <i>bone</i>	פְּרָרָפָר n. <i>Pharpar</i>
צַבְּבָב n. m. (const. צַבְּבָב, pl. וְ) <i>heel</i>	פְּרָתָה n. <i>Euphrates</i>
צַבְּבָב n. m. <i>raven</i>	שְׁלֹשָׁה v. K. <i>to take off clothes</i>
שְׁרָוִם adj. (צְרָפָה) <i>naked</i>	פָּתָח v. K. <i>to open</i> . N. <i>to be opened</i>
שְׁרָוִם adj. <i>cunning, subtle</i>	
שְׁמַבָּב n. m. (חַוִּי) <i>herb</i>	
שְׁמַה v. K. <i>to do, make, pro- duce. N. to be done, made</i>	אַשְׁבָּע n. m. (וְ) <i>host</i>
שְׁמַע n. m. <i>Esau</i>	אַזְכָּר n. m. <i>righteousness</i>
שְׁמָדָר n. m. <i>decade, ten</i>	צָוָה v. P. <i>to command</i>
שְׁמִינִי num. <i>tenth</i>	צִיּוֹן n. f. <i>Zion</i>
שְׁמָתָה n. m. f. (עַתָּהִים) <i>time in the sense of duration</i>	צְלָם n. m. <i>image</i>
שְׁמָה adv. <i>now</i>	צְלִיל n. f. (const. צְלִיל, pl. וְ) <i>side, rib</i>
	צְמַח v. K. P. <i>to sprout, to shoot forth. H. to cause to sprout</i>
	צְקָה n. f. <i>cry</i>
	צְזָה n. f. (צְזָה) <i>trouble</i>
צָה n. m. (const. צָה) <i>mouth</i>	קָבֵל v. P. <i>to receive, accept</i>
צָרְבָּה n. f. <i>Pison</i>	קָבַץ v. P. <i>to gather. N. to be gathered</i>
צָלָשִׁים n. m. pl. <i>the Philistines</i>	קְבָּר v. K. <i>to bury. N. to be buried</i>
צָרָק conj. <i>lest, that not</i>	קָדָם n. m. <i>east</i>
צָרָב n. m. pl. <i>face; or</i>	קָדְמָה n. f. <i>former state</i>
צָלָאָנִי <i>before, in the pres- ence of</i>	קָדָה n. f. <i>east</i>
צָעֵם n. m. f. <i>time in the sense of repetition</i>	קָדֵשׁ v. K. (fut. a) <i>to be holy.</i> P. H. <i>to sanctify, conse- crate. N. Pu. to be sancti- fied. Hith. to sanctify or purify one's self</i>
צָקָה v. K. <i>to open the eyes.</i> N. <i>to be opened</i>	
צָרָד v. K. P. H. <i>to separate, part. N. Pu. to be parted</i>	

קָדֵשׁ	n. m. <i>holiness, a holy place or thing</i>	רְדֵה	v. K. <i>to rule, have dominion</i>
קָנָה	v. N. <i>to be gathered together</i>	רְקָבִים	n. m. pl. <i>troughs</i>
קָול	n. m. (וֹתָ) <i>voice, sound</i>	רִיחָ	n. m. f. (וֹתָ) <i>breath, wind, Spirit</i>
קָם	v. K. <i>to arise</i>	רֹץ	v. K. <i>to run</i>
קָוָץ	n. m. <i>thorn</i>	רָחוֹם	adj. <i>merciful</i>
קָטָן	adj. (קָטָנָה) <i>little, small</i>	רִחָמִים	n. m. pl. <i>mercies, compassions</i>
קָרַבְתָּ	v. H. <i>to burn incense</i>	כַּתֵּב	v. P. <i>to brood, hover over</i>
קָרְבָּרָה	n. f. <i>incense</i>	כַּחַזְקָה	v. K. <i>to wash</i>
קָלָל	v. K. <i>to be light, diminished</i>	רִיבָּה	v. K. <i>to contend</i>
קָלָה	n. f. <i>a curse</i>	רָמְשָׁה	v. K. <i>to creep</i>
קָטָן	n. m. <i>end</i>	רָמְשָׁה	n. m. <i>creeping thing, reptile</i>
קָרָא	n. m. <i>end</i>	רָעָה	adj. (רָעָה) <i>bad, evil</i>
קָרְבָּן	v. K. <i>to call. N. Pu. to be called</i>	רָצָבָה	n. m. <i>famine</i>
קָרְבָּן	v. K. (fut. a) <i>to come near, approach. H. to bring near, offer</i>	רָשָׁה	n. f. <i>evil</i>
קָרַעְתָּ	v. K. <i>to rend</i>	רָקִיעָה	n. m. <i>firmament</i>
רָאָה	v. K. (fut. with Vav נְלִירָא) <i>to see. N. to be seen, appear</i>	שָׂדָה	n. m. (וֹתָ) <i>field</i>
רָאָשׁ	n. m. (רָאָשָׁרִים) <i>head, source</i>	שְׂדֵה	n. m. <i>bush, shrub</i>
רָאָשָׁת	n. f. <i>beginning</i>	שִׁירָם	v. K. <i>to place</i>
רָבָּה	adj. (רָבָּה) <i>much, many</i>	שְׁבָלָה	v. H. <i>to be wise, act wisely</i>
רָבָּה	v. K. <i>to be many, multiply intrans. P. H. (inf. abs. הַרְבָּתָה) to make many, multiply trans.</i>	שְׁלָמָה	n. f. <i>garment</i>
רְבָעִי	num. <i>fourth</i>	שְׁלָמָה	n. f. <i>gladness</i>
רְגָלִים	n. f. (רְגָלִים) <i>foot</i>	שְׁקָדָם	n. m. <i>sackcloth</i>
		שְׁרָבָה	v. K. <i>to burn</i>
		שְׁשָׁן	n. m. <i>joy</i>
		שְׁאָלָרִיתָה	n. f. <i>remnant</i>
		שְׁבִיעִיתָה	num. <i>seventh</i>
		שְׁבַעַתָּה	v. N. <i>to swear</i>

צְבָתָה	n. m. seventeen	מִשְׁמָרָה	v. K. to keep, observe. N. to keep one's self, take heed
בָּשָׂרָה	v. P. to break in pieces	שֶׁמֶן	n. m. f. sun
תַּחַתָּה	v. K. (fut. <i>o</i> and <i>a</i>) to rest, cease, keep Sabbath. H. to cause to rest or cease	שָׁנָה	n. f. (ם.) year
תַּבְּשָׂתָה	n. m. f. (suf. תַּבְּשָׂתָה) Sabbath	רֵדָה	n. m. crimson
ונְצָרָה	n. m. onyx	שְׁנִי	num. second
שָׁבֵב	v. K. to return. P. H. to cause to return, bring back	שְׁנָיוּם	m. מִנְצָרָה f. num. two
תַּשְׁבַּת	v. K. to bruise, crush	שְׁנִיתָה	adv. a second time
תַּהְרֹתָה	v. H. to destroy	שְׁנָרָה	n. m. f. (ם.) gate
תַּהְרִתָּה	v. K. to put	שְׁנָהָה	n. f. handmaid
בָּנָבָה	v. K. to lie down	שְׁנָהָה	v. H. to cause to drink, to water
שְׁמָנָה	v. K. to forget	שְׁקָלָה	n. m. shekel
שְׁמָנָה	v. K. to subside	צָרָבָה	v. K. to creep, teem with, increase abundantly
שְׁמָנָה	v. K. (fut. <i>a</i>) to be bereaved. P. to bereave	צָרָבָה	n. m. creeping thing, reptile
שְׁמָרָה	v. H. to rise early	שְׁמִינִי	num. sixth
שְׁמָנוֹת	v. K. to dwell. P. H. to cause to dwell, to station	תְּאֵנָה	n. f. desire
שְׁמָנוֹת	v. K. P. H. to send, send away, put forth	תְּאֵנָה	n. f. (ם.) fig-tree, fig
שְׁמִינִי	num. third	תְּבִיבָה	n. f. ark
שְׁמַלְתָּה	v. H. to cast	תְּמִתָּה	n. m. desolateness
שְׁמֹנֶה	n. m. Solomon	תְּהֵהָה	n. m. f. (תְּהֵהָה) ocean, the deep
שְׁמַה	adv. there; תְּמִתָּה thither	תְּמִתָּה	n. m. midst
שְׁמָן	n. m. (תְּהֵהָה) name	תְּוִילָה	n. f. pl. generations
שְׁמַעוֹן	n. m. Samuel	תְּמִתָּה	prep. under, instead of
שְׁמָמִים	n. m. pl. heaven	תְּנוּנָה	n. m. sea-monster
שְׁמָן	n. m. oil	תְּמִרָה	v. K. to sew
שְׁמַעַת	v. K. to hear, with a direct object or with בְּ; to hearken	תְּמִלָּה	v. K. to lay hold of, seize
		תְּרֵמָה	n. f. deep sleep
		תְּרֵזָה	n. f. desire

ENGLISH-HEBREW VOCABULARY.

<i>Aaron</i>	אַהֲרֹן	<i>ashes</i>	אַפְּרִים
<i>above</i>	מֵעֶל	<i>assembly</i>	צְדָקָה
<i>to accept</i>	קָבַל P.	<i>at</i>	בְּ
<i>according to</i>	בְּ		
<i>on account of</i>	בְּעֵבֶר		
<i>to adhere</i>	קַבֵּק K.		
<i>after</i>	אַחֲרָה		
<i>Ahab</i>	אַחָאָב		
<i>Ai</i>	הַעִי		
<i>alive</i>	לִבְדֵּי		
<i>all</i>	כָּל		
<i>alone</i>	לְבַדְיוֹ		
<i>also</i>	וְאַתָּה		
<i>altar</i>	מִזְבֵּחַ		
<i>Amanah</i>	אַמְנָה		
<i>and</i>	וְ		
<i>to anoint</i>	מִשְׁחָה K.		
<i>apron</i>	תְּנִינָה		
<i>to appear</i>	רְאֵה N.		
<i>appearance</i>	מְרֹאָה		
<i>to approach</i>	קָרֵב K. N.; K.		
<i>to arise</i>	קָם K.		
<i>ark</i>	אַרְזָן		
<i>article</i>	כָּלֵד		
<i>as</i>	כְּאָשָׁר , בְּ		
		<i>birds</i>	עוֹזָבָת
		<i>Baal</i>	בָּעֵל
		<i>babe</i>	שִׁלְבָּד
		<i>bad</i>	רָע
		<i>bdellium</i>	בְּדֵלָה
		<i>to be</i> <i>הַיִּה</i> K.	הַיִּה K.
		<i>to bear</i> (<i>bring forth</i>) K.	יָלַד
		<i>beast</i> (<i>domesticated</i>)	בָּהָמָה
		<i>beast</i> (<i>wild</i>)	חַיָּה
		<i>because</i>	בַּיִּרְאָה , אֲשֶׁר
		<i>bed</i>	מִשְׁׁהָה
		<i>before</i> adv.	פָּרָם
		<i>before</i> prep.	עַלְפָנִי , לְפָנִי , נֶגֶד
		<i>to begin</i>	חִילָל H.
		<i>beginning</i>	רְאֵשִׁית
		<i>behold</i>	תִּנְאַזֵּן , תִּנְאַזֵּן
		<i>belly</i>	קְחֹן
		<i>benefit</i>	גְּמִילָה
		<i>to bereave</i>	שְׁכַל P.
		<i>to be bereaved</i>	שְׁכַל K.
		<i>besides</i>	עַד
		<i>between</i>	בּוּנָה
		<i>birds</i>	עוֹזָבָת

<i>to bless</i> בָּרַךְ K. (only in pass. part.) P.	בָּרַךְהָה
<i>blessing</i> בָּרָךְהָה	שְׁבָתָה
<i>blind</i> צָבֵר	כָּשָׂרִים
<i>blood</i> דָם	כְּרוּב
<i>to blow</i> נָפַח K.	שִׁיר
<i>bone</i> גָּזֶם	סְחָדָר
<i>to be born</i> יָלַד N.	טוּהָר K.
<i>bread</i> לְבָשָׂם	טוּהָר P.
<i>to break in pieces</i> שָׁבַר P.	טוּהָר (adhere) קָבֵק K.
<i>breath</i> נְשָׂמָה, רֵיחַ	לְבִבְשָׂת H.
<i>to breathe</i> נָפַח K.	לְבִבְשָׂת or לְבִבְשָׂת K.
<i>to bring</i> בָּוָא H.	בְּגָדִים
<i>to bring back</i> שָׁבַב P. H.	מִקְרָה
<i>to bring forth</i> יָצַא H.	טוּהָר K.
<i>to bring forth children</i> יָלַד H.	קָרֵב K.
<i>to bring forth grass</i> קָצֵא H.	טוּהָר P.
<i>to bring near</i> קָרַב H.	מִצְוָה
<i>to bring up</i> אָלֶה H.	עֵדָה
<i>to brood</i> רְחַקְתָּ P.	רְחַקְתִּים
<i>brother</i> אָחֶ	כָּלֵה
<i>to bruise</i> שְׁקַדְתָּ K.	הַרְיוֹן
<i>to build</i> בָּנָה K.	עַל
<i>to burn</i> שָׁנַתָּ K.	קָדֵשׁ P. H.
<i>to burn incense</i> קָשֵׁר H.	טוּלָה P.
<i>burnt-offering</i> עַלְלָה	רִיב K.
<i>to bury</i> קָבַר K.	קָלְבָד
<i>bush</i> שְׁיחָ	קָלְבָד
<i>but (after a negative)</i> נִי	בְּרִית
<i>to call</i> קָרַא K.	בָּרַא K.
<i>to capture</i> לְכַדֵּר K.	טוּמֵן K., שְׁרֵץ
<i>to cast</i> שָׁלַךְ H.	שְׁרֵץ, רַמְשֵׁךְ
<i>cattle</i> בָּהָרָה	שְׁרֵם
	עַטֶּר P.

<i>to crush</i> דָקַק K. H., קָשׁ K.	door דָלָה
<i>cry</i> אָזֶקֶה, אָזֶקֶת	dove יְוָלָה
<i>to cry</i> יִצְקַח K.	<i>to cause to drink</i> שְׁקַקְהַ H.
<i>cunning</i> עֲרֵוֹם	<i>to drive out</i> גַּרְשֵׁנָה K. P., גַּרְשֵׁנָה K. H.
<i>to curse</i> אָרַר K. P.	or יִרְשֵׁנָה K. H.
<i>curse</i> קָלְלָה	<i>dry land</i> יְבָשָׁה
<i>Cush</i> כָּשָׁה	<i>to be dry</i> יִבְשֵׁנָה K.
<i>to cut</i> קָרַת K.	<i>dust</i> גַּעַר
<i>to cut off</i> קָרַת H. K.	<i>to dwell</i> יִשְׁבֵּב K., יִשְׁבֵּב K.
<i>Damascus</i> דָמָשָׁק	<i>dwelling</i> מַשְׁקָן
<i>darkness</i> חֹשֶׁךְ	
<i>daughter</i> בָּתָה	
<i>David</i> דָוִיד	<i>each</i> אֲרֵשׁ
<i>day</i> יוֹם	<i>ear</i> אָזֵן
<i>deaf</i> חַרְשָׁה	<i>to rise early</i> שָׁבֵת H.
<i>death</i> מוֹתָה	<i>earth</i> אָרֶץ
<i>to be put to death</i> מוֹתָה Ho.	<i>east</i> קָרְמָה, גָּרְםָה
<i>decade</i> עָשָׁד	<i>on the east of</i> בְּמִקְדָּשָׁה
<i>to deceive</i> אָשְׁבַּע H.	<i>to eat</i> אָכֵל K.
<i>the deep</i> תְּהֻמָּה	<i>Eden</i> חַדֵּן
<i>to defile</i> אָגֵל P., סְבָבָה P.	<i>Edom</i> אָדָום
<i>to deliver</i> חְלִץ P.	<i>Eleazar</i> אֶלְעָזָר
<i>to demolish</i> נִתְחַצֵּץ K.	<i>Eli</i> שְׁלֵי
<i>to descend</i> יָרַד K.	<i>emptiness</i> בָּזָבָז
<i>desire</i> אָנֹחַה, תְּשִׁוְחָה	<i>to come to an end</i> קָלְתָה K.
<i>to desire</i> חִפּּזָה K. P.	<i>enmity</i> אָרְבָּה
<i>desolateness</i> תְּהֻנָּה	<i>ephah</i> אֶרְפָּה
<i>to destroy</i> אָבְדָה P., שְׁחַתָּה H.	<i>Esau</i> עֵשָׂו
<i>to die</i> מוֹתָה K.	<i>eternity</i> עַדְלָם
<i>to divide</i> גַּבְלָה H.	<i>Euphrates</i> פְּרָת
<i>to do</i> עֲשַׂה K.	<i>even</i> גַּם, גַּם
<i>dominion</i> שְׁלָמָה	<i>evening</i> גַּרְבָּה
<i>to have dominion</i> רְשָׁה K.	<i>every</i> כָּל
	<i>evil</i> adj. רָע, n. רָעָה
	<i>eye</i> עֵין

face אָפָּרִים	to be fruitful פָּרָה K.
to fail נִפְלָא K.	to be full מִלְאָה K.
to fall נִפְלָא K.	
famine רַעַב	garden גַּן
father אָבָּ	garment שְׂלֹבָה, בְּגָד
to fear יָרָא	gate שַׁעַר
female נָקָבָה	to gather קְבֻץ P.
to make few מִזְמָט H.	to be gathered together קְנָה N.
field שָׂדָה	gathering together מִקְנָה
fifth חֲמִשָּׁה	generations גּוֹלְדָה
fig, fig-tree תַּאֲנָה	Gibeon גִּבְעָוֹן
fighting מִלחָמָה	Gihon גִּיהוֹן
to fill מִלְאָה K. P.	to give נִתְן K.
to find מִשְׁאָא K.	to give light אֹור H.
to finish גְּלִיה P.	gladness שְׂמִיחָה
fire שָׁא	glory גְּבוּד
firmament רְקִיעָה	to go הַלֵּךְ K.
fish דְּגָה	to go down יַדֵּךְ K.
flame לְהֹטָה	to go forth, go out יַצֵּא K.
flesh בָּשָׂר	to go up גַּלְהָה K.
to fly צַפֵּה K. P.	gold זָהָב
food מִזְבָּל	good טּוֹב
foot רַגֵּל	God אֱלֹהִים
for conj. כִּי, prep. לְ	grass כְּשָׂא
forever לְעוֹלָם	great גָּדוֹל
to forget שִׁכְחָה K.	to be great גָּדוֹל K.
to form יִצְרָר K.	to make great גָּדוֹל P.
former state קְרָמָה	greenness כְּרָמָה
to forsake צָזֵב K.	ground אָדָמָה
four אַרְבָּעָה	
fourth רַבִּיעִי	hail גִּידָּ
fowl שְׁקָה	half חַצִּי
from מִן	Haman חָמָן
fruit פְּרִי	hand יָד

handmaid שִׁפְחוֹת

Havilah חֲוִילָה

he הוא

head רָאשׁ

to hear שָׁמַע K.

to hearken שָׁמַע K.

heart לְבָב

heaven שָׁמַיִם

to be heavy כַּבד K.

to take heed שָׁמַר N.

heel צָקֵב

help עָזָר

herb צְבָבָה

Hiddekel חִדְקֵל

to hide חַבָּא H.

hither תָּבָעָה

to lay hold of תִּפְצַח K.

holiness קָדָשׁ

to be holy קָדֵשׁ K.

honey דְבָשׁ

honor כָּבֵד

to honor כָּבֵד P.

host אָבָּא

house בָּתָה

to hover over רַחֲנָה P.

how אֵיךְ

how much less כִּי אַתְּ—how

much more id.

husband אָרֶשׁ

I אָנֹכִי, אָנֹכִי

if אִם

image צְלָם

in בְּ

incense קְטָרָה

to burn incense קְטַרֵּר H.

to increase abundantly שָׁרֵץ K.

indeed אָמֵן

to inhabit יִשְׁבֶּן K.

instead of בְּתַחַת

instruction מִזְכָּר

into בְּ

Israel יִשְׂרָאֵל

it הַוָּא, הַוָּא

Jacob יַעֲקֹב

Jehovah יְהֹוָה

Jericho יְרִיחֹה

Jerusalem יְרוּשָׁלָם

Jew יְהֹוּדִי

Joseph יוֹסֵף

joy שְׁלֹׂוֹן

Judah יְהֹוּדָה

judgment מִשְׁפָּט

to keep שָׁמַר K.

to keep back טִיאָע K.

to keep Sabbath שְׁבָתָה K.

kind n. מִינָה

kindness חֶסֶד

king מֶלֶךְ

to make king מְלַקֵּךְ H.

kingdom מְלָכָה, מְלָכָות

to know יִדְעַץ K.

to let know יִדְעַץ H.

land אָרֶץ, אָרֶץ

large גָּדוֹלָה

<i>to lead</i> חַלֵּךְ H.	<i>רַבָּה</i> K.
<i>leaf</i> צְלָה	<i>Mara</i> מָרָא
<i>to leave</i> צָוֵב K.	<i>master</i> אֲדֹון
<i>lest</i> פֶּרֶךְ	<i>mercies</i> רְחִמִּים
<i>to lie down</i> שָׁכֵב K.	<i>merciful</i> רְחִים
<i>life</i> חַיָּה, חַיִּים, חַיִּים, נֶפֶשׁ	<i>mercy</i> חַסְדָּה
<i>light</i> אֹורָה	<i>midst</i> תְּוִינָה
<i>a light</i> מְאוֹרָה	<i>mist</i> אַד
<i>to give light</i> אֹורָה H.	<i>month</i> תְּדִשׁ
<i>like</i> כְּ	<i>moon</i> לְבָנָה
<i>likeness</i> קְמוֹתָה	<i>Mordecai</i> מְרֹדְכָּי
<i>little</i> קַטָּן	<i>morning</i> בָּקָר
<i>a little</i> מִצְטָם	<i>mother</i> אֶם
<i>to live</i> חַיָּה, חַיִּים K.	<i>mouth</i> פֶּה
<i>living</i> חַיָּה	<i>much</i> רַב
<i>living thing</i> חַיָּה	<i>to multiply</i> intrans. רַבָּה K., trans. רַבָּה P. H.
<i>lo!</i> הָהָה, הָהָן	
<i>to lodge</i> לִיזְצָה K.	<i>naked</i> עָרוֹם
<i>lord</i> אֲדֹון, בָּעֵל	<i>nakedness</i> עָרוּם
<i>Lord</i> אֲדֹנִי	<i>name</i> שְׁם
<i>to love</i> אֶחֱרֶב K.	<i>Naomi</i> נָעָמִי
<i>luminary</i> מְאוֹרָה	<i>nation</i> גּוֹי
<i>majesty</i> הַדָּרָה	<i>to bring near</i> קָרֵב H.
<i>to make</i> צְשַׁה K.	<i>to come near</i> קָרֵב K.
<i>to make a covenant</i> כְּרֻתָּה K.	<i>new</i> חֶדְשָׁה
<i>to make few or small</i> פָּעַט H.	<i>night</i> לְיָלָה
<i>to make king</i> מֶלֶךְ H.	<i>Noah</i> נָחָה
<i>to make many</i> רַבָּה P. H.	<i>nostril</i> אַף
<i>male</i> זָכָר	<i>not</i> אֵל, בְּלֹא
<i>man</i> אָדָם, אָרָשׁ, אָנוֹשׁ	<i>there is not or was not</i> אֵין
<i>young man</i> גָּשָׁר	<i>that not</i> פֶּרֶךְ
<i>manna</i> מְןָה	<i>not yet</i> סְפָטָם
<i>many</i> רַבָּה	<i>now (entreaty)</i> אָהָה, (time) שְׁעָה

to observe שָׁמֵר K.
 ocean תְּהֻוָּם
 to offer עֲלֵה H., קָרְבָּן H.
 oil שְׁמַן
 olive, olive-tree זִית
 one אֶחָד
 onyx שְׁנָהָם
 to open פָּתַח K.
 to open the eyes עַיִן K.
 or (in a disjunctive question) אָם
 out of מִן
 over עַל
 over against נֶגֶד
 overtake קָבַד H.
 pain עַצְבָּן, עַצְבֵּן
 to part קָרְדָּה K. P. H.
 people עַם
 to perish אָבַד K.
 Pharaoh פָּרָעָה
 Pharpar פָּרָפָר
 Philistines אֲלָשָׁתִים
 pillar אָשָׁרָה
 Pison פִּישְׁׂוֹן
 place מָקוֹם
 to place נִיחָה H., מִשְׁמָר K.
 to plant נִטְבָּה K.
 to pour יְצַק K.
 pray! I pray thee אָמַר
 in the presence of לְפָנֵי, נֶגֶד
 עַלְפָנֵי
 priest בְּהֵן
 to produce צִמְחָה K.

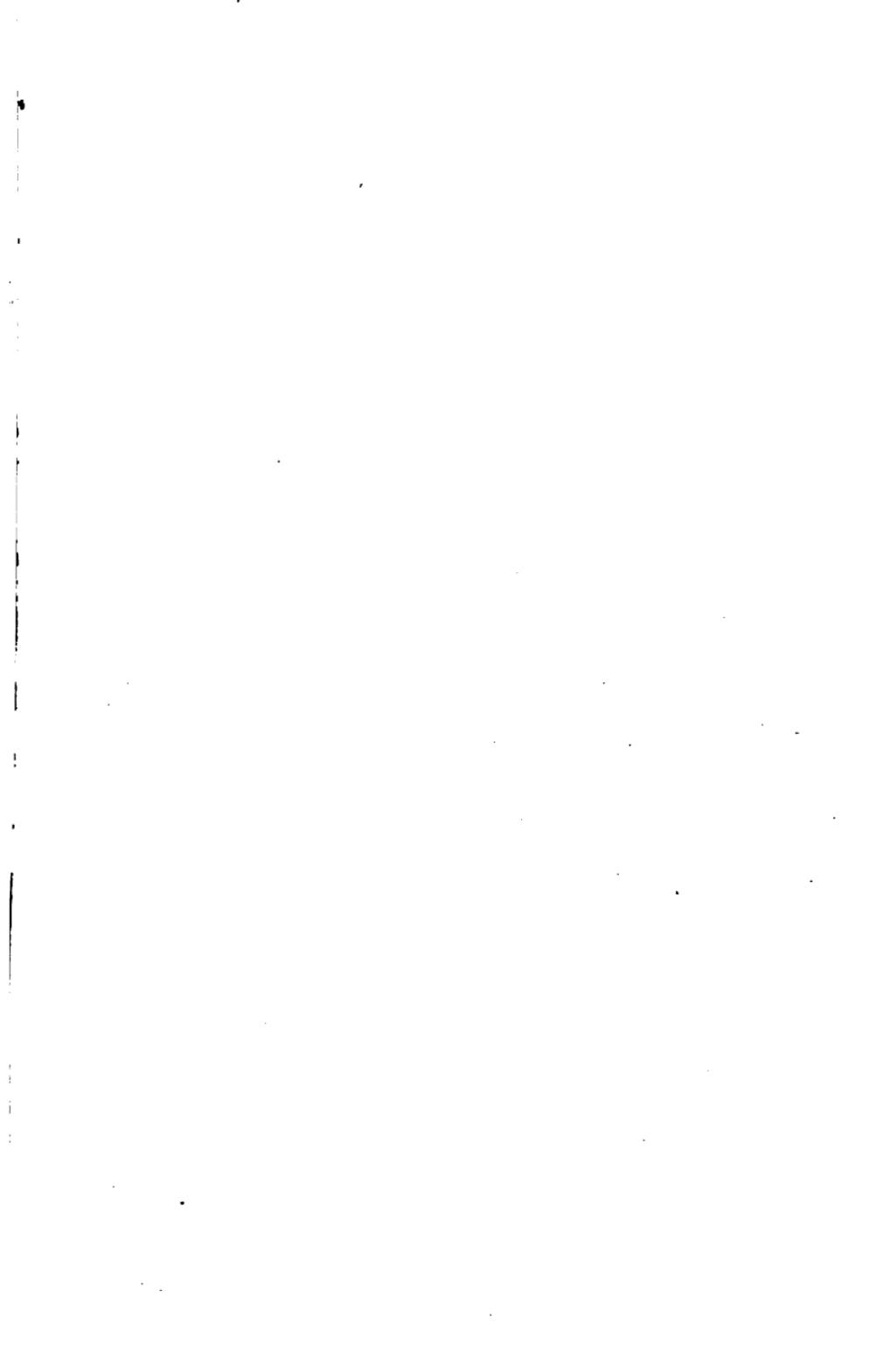
to produce seed זָרָעַ H.
 to pulverize פְּקַדֵּה K. H.
 pure טָהוֹר
 to be pure טָהוֹר K.
 to purify טָהוֹר P.
 to purify one's self קָדְשָׁה Hith.
 to put נִתְחַנֵּה H., נִתְחַנָּה K., שִׁירָה K.
 to put forth שָׁלַח K. P.
 to put on clothes לְבַשָּׁה or לְבַשָּׁה K.
 queen מַלְכָּה
 rain מַטָּר
 to cause to rain מַטָּר H.
 to receive קָבַל P.
 to recount סְפַר P.
 to redeem אָמֵל K.
 to reign מַלְךָ K.
 to remember זָכֵר K.
 remnant שְׁאָרֶת
 to rend קָרַע K.
 reptile שְׁרֵץ, רַמְשֵׁץ
 respecting אֶלְעָל
 to rest נִיחָה K., שִׁבְתָּה K.
 to return intrans. שָׁבָת K.
 rib אַלְעָל
 righteousness צְדָקָה
 to rise early שָׁבֵם H.
 river נִיר
 rock סְלָעָה
 to roll גָּלֵל K.
 rule מִמְשְׁלָה
 to rule רִיבָה K.

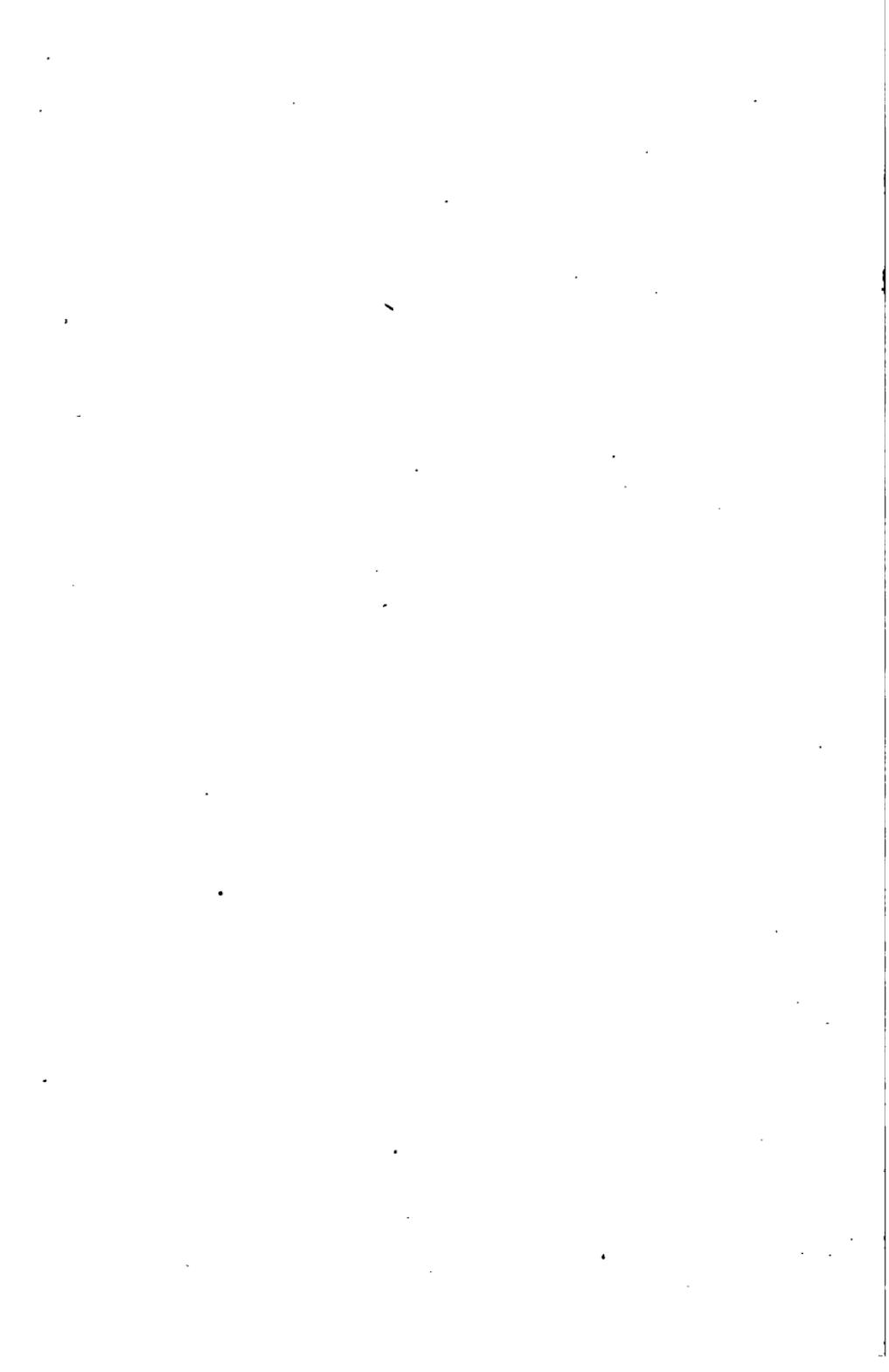
<i>to run</i> רוץ K.	צָלַע
<i>Sabbath</i> שְׁבָת	מְרָאָה
<i>to keep Sabbath</i> שְׁבַת K.	אֶוְרָה
<i>sackcloth</i> שְׁקָדָם	שְׁלָמָה
<i>salvation</i> יְשֻׁעָה	אֶחָדָה
<i>Samuel</i> שְׁמַעוּאֵל	רַשְׁבָּה
<i>to sanctify</i> קָדַשׁ P. H.	שְׁשִׁיר
<i>to say</i> אָמַר K.	עֹור
<i>sea</i> יָם	יִשְׁן
<i>sea monster</i> תְּבִינָה	תְּרִמָּה
<i>season</i> מְוִיעָד	קָטָן
<i>second</i> שְׁנִיר	מְעַט H.
<i>a second time</i> שְׁנִירָה	בָּן, בָּה
<i>to see</i> רָאָה K.	טוֹסֵף P.
<i>seed</i> זָרָע	שְׁלָמָה
<i>to produce seed</i> זָרָע H.	בָּן
<i>to seize</i> תִּפְחַשׁ	צָאָבָן, צָצַב
<i>to sell</i> טָבֵר K.	נֶפֶל
<i>to send, send away</i> שְׁלִיחָה K.	קוֹל
P. H.	רָאֵשׁ
<i>to separate</i> קָדֵל H., קָדֵל K. P.	זָרָע K.
H.	דָּבֵר P.
<i>separation</i> בָּד	מִין
<i>serpent</i> נְחַשׁ	רוּחָה
<i>servant</i> לְבָדָר	חֹדֶד
<i>to serve</i> עָבֵד K.	to spring up (said of grass)
<i>seventh</i> שְׁבָעִיעִי	בְּאָשָׁה K.
<i>to sew</i> תִּפְרַר K.	צָמָה K. P.
<i>she</i> הָרָא	צָפַד K.
<i>shekel</i> שְׁקָלָל	כּוֹכָב
<i>to shine</i> אָוֹר K. N.	שְׁכַנָּה P. H.
<i>to shoot forth</i> צָמַח K. P.	מְצַבָּה
<i>shrub</i> שְׁוִיחָה	אָבָן
<i>to shut, shut up</i> סְגִיר K.	חִזְקָה K.

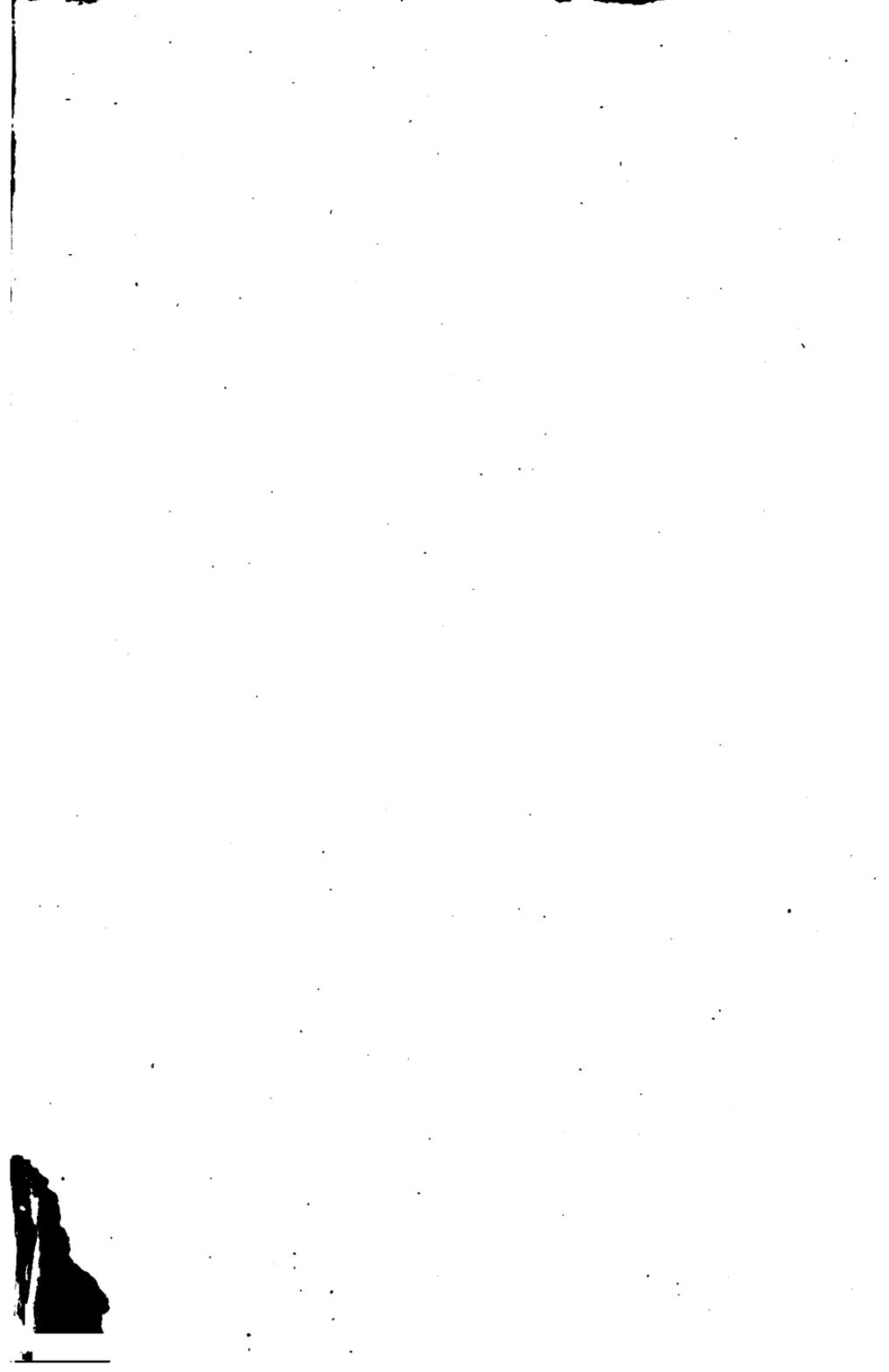
<i>to subdue</i> כָּבֵשׂ K. P.	<i>to cause to toil</i> יִגְעַל P. H.
<i>subtle</i> עֲרוּם	<i>to touch</i> נִגְעַשׂ K.
<i>suckling</i> שִׁיל	<i>tree, trees</i> עַץ
<i>sun</i> שֶׁמֶן	<i>trouble</i> צְרוּה
<i>to surround</i> סִבְבּוּ K.	<i>troughs</i> רַחֲמִים
<i>to swear</i> שָׁבַע N.	<i>to be found true</i> מִתְּאֵשׁ N.
<i>sweat</i> זְחֹה	<i>truly</i> אַמְּנָמָן
<i>sword</i> חֶרֶב	<i>tunic</i> בָּתִינָה
<i>tabernacle</i> מִשְׁכָּן	<i>to turn</i> תְּפַקֵּד K.
<i>to take</i> לְקַח K.	<i>two</i> שְׁנִים
<i>to take off</i> clothes נְפַלֵּט H.	<i>under</i> תְּמִתָּה
<i>to teem with</i> שְׁנָצֵץ K.	<i>until</i> עַד
<i>to tell</i> גִּנְגֵּד H., סִפְרָה P.	<i>unto</i> אַלְּ, סַד
<i>tent</i> אַחֲלָה	<i>upon</i> עַל
<i>that</i> conj. אֲשֶׁר, כִּי, pron. הַזֶּה	<i>Ur</i> אֻיר
<i>that not</i> אַל	
<i>the</i> הַ	<i>vapor</i> אַד
<i>then</i> אַז	<i>to be verified</i> מִתְּאֵשׁ N.
<i>there</i> סָמֵךְ	<i>very</i> מְאֹד
<i>therefore</i> עַל כֵּן	<i>vessel</i> כְּלֵי
<i>third</i> שְׁלִישִׁי	<i>virgin</i> טָהֹרֶת
<i>this</i> זֶה	<i>voice</i> קֹול
<i>thistle</i> דְּרִדר	
<i>thither</i> שְׁמַרְתָּה	<i>to walk</i> חָלַק K.
<i>thorn</i> קַרְבָּן	<i>to walk about</i> חָלַק Hith.
<i>thou</i> אַתָּה	<i>war</i> מַלְחָמָה
<i>throne</i> כְּכָלָה	<i>to wash</i> רְחַץ K.
<i>thus</i> פְּנֵה	<i>water</i> מִים
<i>Tigris</i> חַדְקָל	<i>to water</i> שְׁאָקָה H.
<i>to till</i> גַּבֵּד K.	<i>way</i> דָּרְךָ
<i>time</i> (duration) שָׁעָה	<i>to wear</i> לְבַשׂ or לְבַשְׁׁה K.
<i>time</i> (repetition) פְּעָם	<i>to weary</i> יִגְעַשׂ P. H.
<i>to</i> אַלְּ, אַל	<i>to be weary</i> יִגְעַשׂ K.

well n.	בָּאָרֶת
what?	מַה
whatever	מַה
whence?	מֵאַזְן
where?	אֵיָה
which	אֲשֶׁר
whither?	אֲשֶׁר
who	אֲשֶׁר
who?	מַだֵּן
whoever	מַדֵּן
whole	כָּל
why?	לְמַה
wife	אֲשֶׁר
wilderness	מִדְבָּר
wind	רֵיחַ
window	אַרְכָּת
wing	כְּנַפְתָּח
to be wise	שָׁכֵל H.
to act wisely	שָׁכֵל H.
with	בְּ, בִּ, בְּם
to withhold	כְּלָא K., קְלָא K.
woman	אֲשֶׁר
word	כְּבָר
work	מְלָאכָה
year	שָׁנָה
yet	כַּד
young man	בָּנִי
Zion	צִיּוֹן

well n.	בָּאָר	window	אַרְבָּה
what?	מַה	wing	כְּנֵסֶת
whatever	מָהָה	to be wise	שָׁכֵל
whence?	מֵאַנְןָה	to act wisely	שָׁכֵל H.
where?	אֵיָה, אָרָה	with	בְּ אַתָּה, בְּ
which	אֲשֶׁר	to withhold	כְּלָא K., טִיעַ K.
whither?	אֵלֶּה	woman	אִשָּׁה
who?	אֲשֶׁר	word	דְּבָר
whoever	מִי	work	מְלָאָה
whole	כָּל	year	שָׁנָה
why?	לְפָהָה, לְפָתָה	yet	שָׁׁדֵךְ
wife	אִשָּׁה	young man	בָּשָׁר
wilderness	מִדְבָּר	Zion	צִיּוֹן
wind	רוֹיחַ		







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